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From the Evening Post.

The Amistad Case.

The question of the disposal of the captives of the Amistad is again the subject of discussion in the journals. We regret to see a disposition not to allow it to be decided upon its own merits.

A morbid fear is shown in certain quarters, lest by restoring to liberty a set of men notoriously kidnapped and forcibly carried into bondage, we may, in some distant manner or other, graze the question of slavery in our country. The people of this part of the country will not endure such a view of the question. If the people of the South have their jealousies, so have the people of the North.

We give to-day a well reasoned and logical examination of the case from a correspondent of great ability, to which we invite the attentive perusal of our readers.

For the Evening Post.

The Amistad Case.

The Globe of the 7th instant contains a long review of the proceedings in the Amistad case, endeavoring to establish the decree of the District Court to be erroneous, and very strenuously insisting that the negroes must be surrendered to the Spanish Government.

This article is said, in the editorial which precedes it, to be from "one of the first intellects of the south," and published as it is on the eve of the final argument of this cause, and in the leading organ of the government, it certainly deserves the attention of all those who take an interest either in the destiny of the Africans of the Amistad, in the great points of law which enter into the case, or in that still greater question of slavery which is now, by indirection, sought to be forced into the discussion.

A reply to the article before me, necessarily involves, in a greater or less degree, the discussion of all these interests. Let us do it as briefly as the subject admits. The argument in question purports to be a "cool and dispassionate" examination of the question. It is to be regretted that the execution in such a respect is the intention. The paper abounds with expressions unlike to those who happen to have the misfortune of differing from its distinguished author; it does not even spare the Judge who pronounced the decision, and it is filled with a labored and irrelevant declamation on behalf of the institution of slavery. Such is not the temper in which fairs or any other question of similar magnitude should be viewed. least of all is it the temper in which men of the law, whose education, if worth any thing, is a study of value in that it chastens and disciplines the intellect, should approach the examination of legal questions.—This frame of mind is scarcely excusable in ignorance; it is intolerable in those who pretend to learning and reflection.

It is very evident that the question of the Amistad ought not to turn, and does not turn, on the feeling entertained toward either the negroes or the abolitionists—be it pity, sympathy, applause, or execration—still less does it hinge on the abstract merits of the institution of slavery. The only question is—Is the decree right? Does it conform to those principles of law which hold our entire civil fabric together—to those great rules of justice which form the international code? If it do not, it must fall, were a thousand human beings to be surrendered to a Cuban slaveholder. If it do—it must not be pettifled by either northern or southern extravagance—by either northern or southern fanaticism.

What are the questions in the case? They are simply these —

First—As a matter of fact, are the negroes of the Amistad slaves, and the property of Ruiz and Montez?

Secondly—Can that matter be called in question in our courts?

Thirdly—Should they be surrendered on the demand of the Spanish government under the Treaty with Spain of 1795?

These questions are not by any means kept distinct in the paper before me. Indeed they are so much confounded, that it is not easy always to perceive the connection of the reasoning; but the drift of the argument may be thus stated —

First—We cannot call in question the title of Ruiz and Montez to these negroes—because the validity of the *pass* under which they are shipped cannot be examined.

Secondly—We are bound to surrender them to the government of Spain, under the treaty of 1795, in pursuance of the 9th article, which I have quoted below.

Now as to each of these points, but in an inverse order.

What was the order of events? These negroes were brought into our ports, charged with piracy and murder.—From that accusation they were discharged by Judge Thompson, who directed the Grand Jury at Hartford, that the Courts of the United States had no cognizance of crimes committed in a foreign jurisdiction, and that a foreign vessel on the high seas is under the jurisdiction of that power to which her masters belong. This is familiar law, and no question has ever been made that that charge was correct. The cases are numerous. United States vs. Holmes, 5 Wheat. 412; United States vs. Furlong, 5 Wheat. 124; United States vs. Palmer, 3 Wheat. 610; Kessler's case, 1 Baldwin, 29.

What was the next step? The Spanish Minister demanded them—but on what grounds? Truth to say it is difficult to answer the question, for the different functionaries of that government have used very different language on the subject. Mr. Calderon in the first letter of the 6th September, insists on the treaty, while M. de Argaiz says in so many words in his letter of the 26th November, "*Be it recollected that the Legation of Spain does not demand the delivery of* SLAVES *but* ASSASSINS." But take it either way give them the benefit of either claim—let Spain hang on either horn.

First, if they are demanded as *criminals*. To this the answer is conclusive. The federal government has never claimed, nor exercised the right of delivering fugitives from the justice of Foreign Powers, except under express treaty stipulations, such as were contained in the treaty of 1794 with Great Britain, under which Robbins was given up. No such convention exists with Spain. It was on this ground, that in 1825, the President refused to surrender two British soldiers accused of robbery and demanded by the Governor of Canada, and Mr. Justice Thompson says in the late case of *Holmes vs. Jennison* 14, *Peters* 583, "such has been the settled and uniform course of the Executive Government of the United States upon this subject, since the expiration of our treaty with England."

The surrender of these negroes as *criminals* under the law of nations, was therefore entirely out of the question, and so accordingly the President decided. Let us see how the case stands under the treaty with Spain. The 9th article runs thus

"*Article* 9. All ships and merchandise, of what nature soever, which shall be rescued out of the hands of any pirates or robbers on the high seas, shall be brought into some port of either State, and shall be delivered to the custody of the officers of that port, in order to be taken care of, and restored entire to the true proprietor, as soon as due and sufficient proof shall be made concerning the property thereof."

I quote the 9th article alone, because it does not derive any additional strength from the other clauses of the instrument, and because if this provision is insufficient to warrant the demand, it assuredly must fail.

Property of Spanish subjects is to be surrendered to the proprietor on due and sufficient proof.

Has the *Cinco Esferes* arisen? What is the property? Who is the proprietor? What is the proof? How are these questions to be decided? One would think that these points deserve some consideration, but they have received exceedingly little in the paper before us. Let us try to make the matter clear.

The ground taken by Messrs. Staples and Sedgwick, in their letter to the President, written on the 13th September, of last year, when the vessel was first brought in, was, that all questions of property arising under the treaty, were to be decided, not by the Federal Executive, but by the ordinary course of legislation.

They say:—"We submit that this is the true construction of the treaty; that it is not a mere matter of executive discretion; but that before the government enforces the demand of the Spanish claimant, that demand must be substantiated in a court of justice. It appears to us manifest that the treaty could never have meant to submit conflicting rights of property to mere official discretion, but that it was intended to subject them to the same tribunals which in all other cases, guard and maintain our civil rights. Reference to the 7th article, in our opinion, will confirm this position. * * * We submit further: that it never could be intended that the executive of the Union should be harrassed by the investigation of claims of this nature, and yet assuredly, if the construction, &c. contended for be correct, such must be the result; for, if he is to issue the order upon due and sufficient proof, the proof must be sufficient to his mind."

"We further submit, that in regard to the executive there are no rules of evidence nor course of proceeding established, and that in all such cases, unless the claimant be directed to the courts of justice, the conduct of the affair must, of necessity, be uncertain, vague, and not such as is calculated to inspire confidence in the public or the parties."

A multitude of arguments might be adduced in support of these positions. Suppose it was a case of inanimate property; suppose contending owners present themselves—one a Spaniard, the other an American citizen—is the President to adjudicate on their conflicting rights?

What means has he of arriving at the right? How odious such a tribunal; how foreign to every notion of justice. All that the treaty meant is, evidently, that parties claiming property should have the same rights as American citizens would, and be at liberty to establish in the same way.

In a case where there was no dispute as to the title, the federal functionaries might act; but the moment the right is contested, that moment it becomes indispensable to refer the matter to the courts. No other course of proceeding could produce the semblance of justice.

There is nothing peculiar in the treaty with Spain. The treaty with Prussia of 1735, contains a provision of a precisely similar nature. Elliott's code, vol. 1, page 344, art. 17, and the treaty of 1794 with England, contains an analogous clause which I have seen no where noticed, but which is too important to be overlooked. By art. 20th of that treaty, it is stipulated "that all ships of prizes, &c. shall be brought in and that the vessels, goods and merchandise shall be seized and delivered to the owners, (*proper evidence being first given in the Court of Admiralty for proving the property.*") This shows what was the intention of the treaty makers in regard to British claims, and it is not likely they would give any other mode of redress to Spanish subjects. They intended in both cases to refer them to the Courts, but in the treaty with Britain they specified the Court because our judicial system is similar to theirs; but in negotiating with Spain they did not specify the tribunal because our organization is totally different. They never dreamed then of this monstrous claim in behalf of the President—transforming him into a judge to decide without any rules of evidence—without any jury—without appeal—on conflicting claims of private right.

At any rate this is the view the President took of the matter; with his customary sagacity he referred the matter to the legal tribunals. The only question, therefore, is, shall the treaty be enforced by the Supreme Court.

Thus far we have got. Messrs. Ruiz and Montez lay claim to some forty negroes. *Property is to be delivered to Spanish proprietors on due proof of property.* But this claim is to be passed upon by the courts. What rules are there to be laid down?—Can any other be imagined than those which govern all questions of civil right submitted to the same tribunals?

On what then do these claims rely? What is their evidence of title? What is the document by which they seek to drag forty human beings into slavery—probably to death? Nothing under Heaven but a pass, or a clearance, or a bill of lading, countersigned by the Spanish Government, for fifty "*negros ladinos*," fifty acclimated negroes—negroes who have been a considerable time from Africa and in slavery; it might almost be translated "*naturalized*." In the government translation of the Amistad documents, the word "*ladino*" is translated "*shard*;" but there is no doubt whatever that the translation is wholly incorrect, and any Spanish scholar knows it. Messrs. Ruiz and Montez then proved their claim on a pass or clearance for fifty acclimated, or naturalized negroes, and this alone. Their claim, too, is the claim of the Spanish minister, for if property is not proved there is an end of any question under the treaty.

Now to this claim what answer is made—First, that there is no designation of the negroes—no description of them—of their physical marks, height, eyes, complexion, not a word. They are designated by Spanish names to which they do not answer, which they cannot comprehend, by which no person pretends to distinguish them. Secondly, they are not *ladinos*. They are neither acclimated nor naturalized. They have been no time whatever in the Spanish dominions: they are "*Bozals*"—they are just from Africa, "new," "rough" and "untamed." The paper before me says: "In this case the negroes in question were all particularly named in the permit and clearance given to Ruiz and Montez who held them as property in Havana, and the vessel and her port of destination all described and properly authenticated by the legal officers in Cuba. These facts are not questioned." In regard to the negroes this is [illegible] denied. But, finally—it is proved beyond dispute that they are not slaves according to Spanish law—that they were imported in violation of an express edict—that Messrs. Ruiz and Montez have no legal Spanish claim to them whatever, that they are in point of fact abettors of a piratical trade.

This is established beyond dispute—not even the most vehement of the advocates of the treaty has ever yet pretended to insist that Ruiz and Montez have in point of fact a good title, that they have the shadow of a right to call these men their slaves. What then is the reply to this overwhelming evidence? Why, forsooth, that their right cannot be called in question. Masters claiming property in a court of civil jurisdiction are not obliged to prove title—for this proof virtually amounts to none whatever. Nothing more is required than their *say so*. Law, rules of evidence, every thing must yield to their ipse dixit. Can this be so? Suppose instead of the claim being as here set up to slaves, and contested by the slaves themselves, suppose it was made to inanimate property and by different owners—suppose Messrs. Ruiz and Montes, instead of claiming different portions of the same subject matter, set up adverse claims—would then this rule be insisted on. Again, suppose the claim was agitated in a southern State, and an American citizen laid claim to the property, must the court then abdicate its jurisdiction and refuse to require the proof called for in every other case? What becomes of the "*due and sufficient proof*" required by the treaty.

But it is said that this *pass* is the adequate proof required, and this permit or clearance cannot be rebutted nor its averments disproved. I have already said that the connection between the negroes and this paper is exceedingly loose, indeed can scarcely be traced. But assume it—suppose these negroes to be the persons intended in the document and then the position, in the language of the argument to which I am replying is this:

Courtesy and the intercourse of all civilized nations, require that the forms and papers of all authorized officers in one country shall be respected and received in the tribunals of another. Without this, there must be perpetual confusion and just ground of complaint between nations; and instead of harmony and mutual respect, the reverse must take place.

All "*authorized officers*." This is tolerably sweeping—a Custom House Collector, a Consul—a military man, are all "*authorized officers*" but was it ever pretended that the certificates of these functionaries to a fact not judicially drawn before them are obligatory upon foreign tribunals as proof of that fact. Was it ever pretended before that any thing short of the *judgment* of a regularly constituted court could bind another tribunal in a discharge of its functions. If Ruiz had shipped a horse at Havana, he would have received a pass of the same validity and authenticity as that which he now has. If he had stolen the horse before he had shipped him, he would equally have received the pass. It is nothing but a clearance, granted as a matter of course to the person vested with the possession of the property. In either case if the true owner had claimed the horse, Mr. Ruiz, or his counsel of the Globe for him, would have replied, "oh, no!" True I stole the beast—true, it is your beast—but here is my pass and "courtesy, and the intercourse of civilized nations require that it shall be received and respected in every tribunal." And this is law!

Let us look into this a little more closely, for when men of learning and talent treat our system of justice thus summarily, it behoves others who are not quite so indifferent to the "ancient ways," to look well to their footing.

And first it may be affirmed without fear of contradiction that the rule as laid down by the writer of the article before me is totally unsupported by authority or reason. It never did exist and never can exist till all notions of our present rules of evidence have disappeared. What then are the rules which do subsist on this subject? It is very true that a judgment in a court of competent jurisdiction is conclusive as to the facts there called in question—but upon whom—why of course on the *parties to the suit*. A judgment *in rem* in the Exchequer or the decree of a Court of Admiralty is said to be binding on the whole world—but with these exceptions the final judgment of a court is binding only on the parties before it.

This principle has been extended to certain officers who have a quasi judicial character, as a sheriff who returns a writ—a clerk who furnishes a copy of a rule—a commissioner taking a deposition; his certificate will be admitted as a proof that the deposition was so taken. "But note" says Mr. Justice Cowen, these latter cases of official depositions and the like should be distinguished from the acts of other officers having no connection with the Court. In these cases the officer is regarded as a quasi officer of court.—But commissions and acts of other officers not acting in the course of a cause pending nor officially empowered to furnish proof are matters in pais and must be established according to the general rule of evidence. Phillips by Cowen and Hill, vol. 2, page 628. In regard to these also, it is to be remembered, that it is not absolute final evidence which cannot be rebutted it is only as far as it goes and subject to be disproved. Beyond this the courts have never gone. "The general rule is," says Mr. Phillips that our law never allows a certificate of a mere matter of fact not complied with any matter of law to be admitted as evidence, vol. 1, p 332. so in Waldron vs. Coombe, 3 Taunt. 162, the certificate of a British *Vice Consul*, quite as strong a case as the present was refused as evidence of the facts it purports to contain. The reason of the rule is as easy the rule itself. The document is no *evidence*.—There is no power of cross examination, it does not propose to have adjudicated any conflicting rights.—It is a mere certificate granted as a matter of course to the applicant.

The whole difficulty of the case arises from the *color* of the captives of the Amistad. If this treaty had been made with Russia, which, to use the dainty language of the libel of the Amistad case, "*tolerates*" white slavery; and if a cargo of whites had been brought here under the same circumstances, claimed by a Russian nobleman under a custom-house pass or clearance, we should have heard nothing of the "courtesy and international comity" which forbids a man proving himself to be a freeman. One universal cry would have burst from that sense of justice implanted in the human breast, long before laws were heard of. "Away with your clearance—begone with your pass. You come into a court of justice—you are governed by its general rules—prove your title—we deny it—we show that you can have none—shall you drag a man away to slavery and death on less proof than you would venture to go on trial within an action for a horse or a dog!"

But the present claimants are blacks and the case is reversed. All justice, all ordinary rules are to be set aside for fear, forsooth, lest the abolitionists should have a triumph—lest some slaveholder on the shores of the Mobile or the Mississippi should tremble for the safety of his property.

It has been more than once urged on behalf of the Amistad negroes, that our courts cannot maintain a *foreign* title to slave property; that even if Ruiz and Montes had a good claim under the Spanish law, our courts could not enforce it. Their position has been taken by the English courts. Such was the basis of the decision in Fobes vs. Cochrane, 2, B. and Cres. 448, where the plaintiff, a slave owner in Florida, sued the defendant, commander of the British forces on that station during the war with this country, for harboring the slaves. "Slavery," says Best, "is a local law." The instant slaves get beyond the limits where slavery is recognized by the local law, they have broken their chains; they have escaped from their prison and are free.

Happy the country where this langurge can be held—where this rule can be laid down. But in my humble judgment, it is not and cannot be law in this country. England tolerates slavery no where—she treats it as *malum per se*. But we are not in a position to hold that language. The northern and the southern, the free and the bond interests are indissolubly married. We must abide by the contract—as a nation we recognize slavery—our courts sit to enforce the rights which it confer. And they cannot refuse to hold valid a title merely because foreign, which they would uphold if domestic.

This is what the case of the Antelope (10 Wheat. 66.) decides, and it is all that it decides. That where a foreign title to slaves is properly made out, our courts will recognise it. We are satisfied with this decision—we do not seek to unsettle it; nor is it necessary to the present case. All the counsel of the Amistad negroes ask is, that persons who are required to offer "*due and sufficient*" proof of title be held to that proof; that a bill of lading or a clearance shall not be considered in this case any more than prima facia proof at the best, and that the parties disputing the right set up, claiming their liberty, be admitted to give evidence of the fact. If this is allowed they are safe.

In the case before us the certificate is of the lowest possible character—a dirty scrap of paper—not even closed with the dignity or formality of a seal, and no doubt signed by the Governor in blank, to be used as occasion required. The mere sight of the paper is enough to drive to the winds all argument as to its conclusiveness.

Such is the case. It is deeply important to the negroes, but vastly more so to the character of the country—to our National Justice, that it be rightly decided, and above all that it be considered and passed on with a single eye to the interests of justice.

It is not a case for dogmatism. It is not a case to inpute "affected benevolence," "whining morality," "blind fanaticism," "disgraceful subservency," to all those who happen to differ from the advocates of the Spanish claim. No talent—no learning can justify this arrogant and abusive language, and whoever may be the author of the argument in question, he would have better served his purpose and have created greater confidence both in his own judgment and in the merits of his cause by a calmer, a more dignified, a more just consideration of the subject and of the motives of those oppposed to him.

Of a piece with this imperious language is the labored and declamatory defence of slavery with which the argument closes.

"The truth is, that property in man has existed in all ages of the world, and results from the *natural* state of man, *which is war*. When God created the first family and gave them the fields of the earth as an inheritance, one of the number, in obedience to the impulses and passions that had been implanted in the human heart, rose and slew his brother. This universal nature of man is never changed by civilization and law. War, conquest, and force, have produced slavery, and it is state necessity and the eternal law of self preservation that will ever perpetuate and defend it.

"The contest is between individual or domestic slavery and *political slavery*, or the owning of the *productive labor* of a nation, in the *mass, by capitalists*.

"The former system is sustained by force, and is manly in all attributes; and produces an identity of interests, as far as comforts and protection are concerned, between capitalists and laborers. The latter is sustained by fraud and force combined, and is full of hypocrisy, cunning, and heartlessness. It produces an antagonist interest between capitalists and laborers, and is the fruitful source of revolution and blood."

It is very far from my purpose to answer, or to attempt to answer, this peroration—conclusive or inconclusive, it has nothing to do with the case before us; nothing with its law—nothing with its equity.

But it cannot be considred manly, just and liberal to endeavor to draw into this cause the whole merits of the question of slavery, and to seek to prejudice the case, by appeals to the violent excitement which pervades the south on this topic—to use it as fuel for the flame which already burns too brightly.

There is a southern as well as a northren fanaticism. If there is the extravagance of freedom, there is assuredly also the extravagance of slavery. The abolitionists, the ultras of the north, are a handful, the ultras of the south seem to be the whole population. On this subject they have no command of themselves—no respect for others. The same fever fire seems to embrace all—lawyers, scholars, clergymen—the moment this topic is approached. It is by this insane temper, this abdication of reason on every topic connected with the question, that the statesmen of the south are every day urging on the settlement of that great question, in which are involved the destinies of the American republic.

In the minds of the people of the North, the points at issue involved in the Amistad case, and the abstract merits of the subject of slavery, are by no means confounded. They cannot comprehend now it can promote the interests of slavery to consign these blacks to the frightful punishment which Spain holds out for them.

But at the same time, they cannot shut their eyes to the fact that the majority of the bench of the Supreme Court are from the slaveholding states, nor to the still more alarming fact that the whole Southern voice is raised in one united appeal to the passions, the prejudices, the fears, the interests of these magistrates as slaveholders. "The interests of the South are involved." The interests of the South! In the name of Heaven, can no decision ever be made in the cause of liberty without periling Southern interests? Can no slave ever be discharged, no master ever defeated, no imprisoned freemen ever liberated, without awakening the whole fury of the South?

It is this which is intolerable to the North. They can yield their assent to any decision justly made—they could even submit, though with heartfelt, profound regret, to a sentence which should abandon the negroes to Spanish mercy, were they satisfied that the decree emanated from men desirous only of doing right—of impartially deciding the conflicting claims. But once let the belief be engendered (and nothing so fit to create it as the article to which I am replying) that the decree is the result of passioned appeals to the private feelings of the judges, and who shall measure the evil to result from it.

Let nothing which I have said be construed to imply any suspicion or distrust of the distinguished individuals who compose our highest judicial tribunal. That court has to a wonderful extent, throughout the whole period of our history commanded the national respect and confidence. But when we see the ablest intellects of the South entering into the arena of newspaper controversy to bias, warp and forestall the decision of the tribunal, it is impossible altogether to silence our apprehension. Leave that bench to its own great learning and uncontrolled sense of justice and no man would whisper a syllable of fear.

The North are content with the compact—they are willing to let the disposition of the future be decided by the course of events. But one thing is inevitable—if the South are not satisfied with this, if they are bent upon arming like a single man to defend and promote the interests of this detestable institution, the North will assuredly unite to check it—to hedge it in,—to overthrow it. God avert a conflict, which when it comes, is fraught with the fate of the empire. But if ever evil temper, arrogance and blindness should force it on, who shall doubt the result? One of the wisest of the American statesmen has already predicted its termination, "The Almighty has no attribute that in such a contest can take part with the *master*."

VETO.

The receipts of the American Colonization Society, the past year, are upwards of $50,000. The Society's debt is nearly extinguished.—*Jour. Commerce.*

The society's *pecuniary* debt, is the least that it owes. For the injury it has done to humanity, by diverting human sympathy from its natural objects, to lavish it on a *wicked scheme*, it can make no adequate remuneration.—*Standard.*

[Reported for the N. Y. Journal of Commerce.]

United States Circuit Court.

The United States vs. the schr. Catharine, her Tackle, &c

OPINION OF JUDGE THOMPSON.

This case comes up on appeal from the District Court for the Southern District of New-York. The proceeding in the Court below was for an alleged forfeiture of the vessel for a violation of the act of Congress of the 10th May, 1800 (3. vol. L. U. S. 382) which declares, that it shall be unlawful for any citizen of the U. S. or other person residing within the U. S., directly or indirectly, to hold or have any right or property, in any vessel employed, or made use of in the transportation or carrying of slaves from one foreign country or place to another. And any right or property, belonging as aforesaid, shall be forfeited.

The Supreme Court, in the case of the United States vs. Morris (14 Peters 473) have given a construction to the term *employed* as here used in this act. The question, say the Court, in this case is, whether a vessel, on her outward voyage to the coast of Africa, for the purpose of taking on board a cargo of slaves, is "employed or made use of" in the transportation or carrying of slaves, from one foreign country or place to another, before any slaves are received on board! To be "employed," say the Court, in any thing, means not only the act of doing it, but also to be engaged to do it, to be under contract or orders to do it. And this is not only the ordinary meaning of the word, but has frequently been used in that sense in other acts of Congress. That the vessel in question was *employed* in the transportation of slaves within the meaning of the Act of Congress, if she was sailing on her outward voyage, to the African coast, in order to take them on board, to be transported to another foreign country.

That the Catharine was an American vessel, sailing under the American flag, and documented as an American vessel, is not denied. And the claimant, Charles Tyng, who interposes his claim as owner, was an American citizen. This would seem to bring the case directly within the prohibition in the Act, and subject the vessel to forfeiture. And indeed the District Judge in the Court below declares that he should have no difficulty, upon a careful review of the facts and circumstances, in deciding, that the charge of the libel had been fully sustained against the vessel, if the charter party, and her outfit, and the proceedings under it, were the controlling facts in the case.—That the pertinancy and weight of a similar class of facts and circumstances were fully considered, by the Court in the case of the Butterfly recently decided in this Court, when the vessel was condemned, and the learned Judge adds, that some particulars exist here which would probably be regarded as rendering the inferences and presumptions thus adopted and recognized, still more direct and conclusive. But that it seemed to him, that the enterprize assumed a new character, subsequent to the execution of the charter party. That there is nothing in the Act, inhibiting an American vessel from carrying any description of cargo to the coast of Africa, she may be legitimately let on freight or chartered for such a voyage. If every thing she undertakes to do, as a vessel of the U. S., be to carry out and deliver a cargo, she would not, in fulfilling such an engagement, come within the prohibitory enactments of the statute. The statute reaches her only when the evidence shows her outward voyage is only in part fulfilment of her *employment as an American vessel*, which is to be continued and consummated, by transporting slaves into some other foreign country.

I am not disposed to give a construction of this Act which will interdict an American vessel from carrying out a cargo, and delivering it upon the coast of Africa, it unconnected with the subsequent employment of the vessel in the transportation of slaves. But I am not prepared to admit, that such subsequent employment must be in the character of an American vessel, in order to bring her within the prohibition in the act. If the circumstances are such as to warrant the conclusion that the outward voyage, under the American character and ownership, was planned and undertaken with a view, and under an arrangement that the ownership and character were to be changed, on the arrival of the vessel on the coast of Africa, and then to be employed in the transportation of slaves, such vessel would clearly come within the mischief, and I think within the true intent and meaning of the act of Congress.

There can be no doubt but that a bona fide sale of a vessel, to be delivered at any given place upon the coast of Africa, unconnected with the ulterior employment of the vessel, and not in aid of an employment in the transportation of slaves, would not subject her to forfeiture, within this act of Congress. But where the voyage is commenced, and prosecuted under strong and suspicious circumstances, laden with a cargo, and accompanied with preparations that are usually employed in voyages of this description, it imposes no unreasonable hardship upon the party to call upon him to explain, and remove such suspicious circumstances. If the adventure is innocent, it may easily be shown to be so.

The language of the Supreme Court in the case of Mr. Josefa Segunda (5 Wheat. 356) is very strong on this point. In the execution of these laws (the suppression of the slave trade) no vigilance can be excessive, and restitution ought never to be made, but in cases which are purged of every intentional violation, by proof the most clear, the most explicit and unequivocal.

But let us look a little at the circumstances of this case, and see whether they are not such as call upon the party to give a more satisfactory explanation.

The claimant, Charles Tyng, alleges that he is a citizen of the U. S., residing in the Havana, since the year 1837, and engaged in the business of a ship broker and commission agent. That some time in the latter part of May, 1839, the schooner Catharine, an American vessel, arrived at the Havana, under the command of —— Wedge, a citizen of the U. S., who applied to him, and represented that he was authorized by R. W. Allen and John Henderson, citizens of Baltimore and owners of the Catharine, to effect a sale thereof, and employed him for that purpose. That he succeeded in effecting a sale to the house of Don Pedro Martine & Co., which sale, however, owing to some misunderstanding, fell through. He however feeling confident that the bargain would be consummated, had advanced the purchase money to Wedge, and he had returned to Philadelphia, after having made him his substitute under the letter of attorney from Allen & Henderson. He afterwards effected a sale of the vessel to Don Tiran of Havana; but had previously chartered her to one Thrasher, who agreed so to modify his charter party, as to meet the terms of sale to Don Tiran. Under these circumstances, the Catharine sailed from the Havana, on her voyage to the coast of Africa, and was captured by the Dolphin, a British armed vessel, and brought into the port of New-York.

These are the general outlines of the case. But a more particular examination of the various circumstances are necessary to a proper understanding of the transaction.

It is proper in the first place to notice, that although the claimant, Charles Tyng, was originally an authorized agent to sell the vessel for Allen & Henderson, yet they having received the purchase money from him, through Captain Wedge, refused to refund it, and threw the vessel upon his hands. He therefore interposes his claim as owner, and alleges himself to be such.

His sale to Tiran bears date the 25th of June, 1839, and was for the consideration of $10,000, provided the vessel was delivered to him at the port of Bona, on the coast of Africa, on or before the 1st day of October—part of the purchase money was to be paid in advance, and the balance on receiving satisfactory evidence of the delivery of the vessel at Bona. The said Charles Tyng being left at liberty to load or charter the vessel until her delivery at Bona. The money advanced to be refunded to Tiran in case of the failure to deliver the vessel at Bona on or before 1st of Oct.

The vessel having been captured before her arrival on the coast of Africa, the sale and transfer of the property in the vessel was never consummated, but remained in the original owner, and whether that ownership was in the house in Baltimore, or in Tyng, is immaterial, though Tyng asserts himself to be the owner, and must be dealt with as such. He was the owner on the outward voyage, and at the time of her capture. If he was such owner, and the vessel was employed in the transportation of slaves, according to the decision of the Supreme Court in the case of the U. S. vs. Morris, how does the Act of Congress affect his interest in the vessel? It declares, that it shall be unlawful for any citizen of the U. S., directly or indirectly, to hold or have any right or property in any vessel employed or made use of in the carrying or transportation of slaves from one foreign country or place to another, and any right or property, belonging as aforesaid, shall be forfeited. The forfeiture attached upon the violation of the prohibition, and that violation occurred the instant the vessel was employed in the transportation of slaves, or in other words, at the commencement of the voyage; if such voyage was prosecuted with the view, and for the purpose of transporting slaves from one foreign country or place to another foreign country or place. That such was the purpose for which this vessel was purchased by Tiran, and was proceeding to the coast of Africa, admits of but little doubt. It was intimated in the argument, that there was no such place as Bona on the west coast of Africa, where the slave trade is carried on. And if the vessel was to be delivered at Bona, on the coast of Algiers, it afforded no grounds of suspicion. But this suggestion was so utterly improbable, that it was not pressed, and is entitled to no consideration. That there is such a place as Bona (as known and understood by the parties) on the west coast of Africa, cannot admit of a doubt.

The charter party entered into between the claimant and Thrasher, bears date on the 15th day of June, 1839, for a voyage from Havana to Isles of Principe or other port or ports on the coast of Africa, as the agent of the charterer may direct. The charterer to provide a crew and furnish them with all necessary provisions, &c., for their maintenance during her voyage, and to pay all port charges.—The charterer to pay $300 per month for 8 months, and if the vessel should be at sea at the expiration of said term, the charter party to continue until her arrival and the cargo shall be discharged.

The charter gave to capt. Peterson, the master of the vessel, instructions to proceed to the Isle of Principe, and on his arrival there to consign the vessel and cargo to Joseph Perreyra, and deliver to him the certified invoice, inclosed in the letter of instructions, and giving him directions implicitly to obey the instructions of Perreyra. And in his letter of instructions he says, a number of persons having applied to me for passage out in the schooner, I have consented, but you will take care that their passports are in order, and that there are no circumstances attending them which will be likely to bring you into the least difficulty, Perreyra, the consignee of the charter, was at Havana, and went out as supercargo. It appears from the deposition of Robert H. Dundas, mate of the Dolphin, that when the Catharine was captured, the witness demanded of the Captain his papers, and a number were delivered up, which are unimportant to be noticed here. Soon after Lieut. Holland came on board the Catharine, and Capt. Peterson was searched, and there was found concealed on his person, a certain paper, which among the exhibits is marked No. 33, and which will be hereaftet noticed. From this deposition of the mate it appears that the crew of the Catharine consisted of eight persons with American protections, including the Captain, and about 20 or 25 foreigners, mostly Spanish and Portuguese. That six or eight men would be quite sufficient to navigate the Catharine in a lawful trade. That there was found on board, a large boiler or cooking apparatus sufficiently large to have cooked for three hundred people; a quantity of lumber which was prepared an numbered for laying a slave deck, and could easily have been put up as a slave deck in a few hours after the cargo was discharged; a number of leagers were found on board some made up and some in shooks; about nine were made up, and materials for about six more; each would contain five or six hundred gallons. There were found on board about 570 wooden spoons similar to those used in slave vessels. There were thirty-eight large tin dishes and a number of small ones. That the equipments above mentioned are such as are usually found on board of slave vessels, and he has never seen them elsewhere. They found no irons, but they are generally concealed in the lower part of the vessel. And from the evidence taken in this Court upon the appeal, it appears that two bags of iron manacles were found concealed under the cargo, one was counted and contained seventy-five, and the other appeared to be about the same size. The mate farther testified that the Catharine was captured three or four miles from Cape St. Pauls. That the cargo found on board was such a one as an honest trader would have on board, trading with the coast of Africa; and that it was also such a one as a slaver would have on board. That the lumber and large boiler would excite supicion. The document before referred to, which was found on the person of the master, although without date or signature, is deserving of notice. It is as follows: "The main thing for you to do on this voyage is to be ready in case you are boarded by a man-of-war, to shew your log book, which must be regularly kept from the time you leave here; your ship's papers, your charter party for the voyage, your ship's roll and instructions. And you are in that event to take all command with your American sailors, according to your roll *all the others are to be passengers*. You are to be very careful, that in case any cross questions you do not commit yourself, but always stick to the same story. When the vessel is discharged, you must at once cut your register in two pieces. One piece you must inclose direct, and send to Messrs Thomas Wilson & Co., Baltimore, the other piece you will bring with you, and give to me, when you return here. You must be very particular about that, and do not let any time pass after the cargo is out before you cut the register in two pieces, and be careful to keep them separate. Throw one piece overboard, if you are obliged to, by being boarded by a man-of-war.

It is not very certain from whom this document emanated. It must have been from some person having an interest in the vessel, or in the voyage, and most probably, either Thrasher the charterer, or Tiran the conditional purchaser. The language as to the disposition of the Register, would seem more appropriately to come from Tiran, who was to become the owner. But from whomsoever it came, being found on board the vessel, and forcibly taken from the master, it was a document connected with the voyage, and bears evident marks of suspicion, that the adventure was not reality, what it purported ostensibly to be—a fair and legal voyage to the Coast of Africa. If so, no disguise was necessary. The direction that in case of being boarded by a man-of-war, to take all command, with the American sailors, *and all the others to be passengers*—shew that they were not in reality passengers, but connected with the vessel, and were to assume the character of passengers as a disguise. It is in the first place highly improbable, that any persons should be going out to that part of the Coast of Africa, as mere passengers. But considering them connected with the ulterior employment of the vessel in the transportation of slaves, their being on board is easily accounted for. When a cargo of slaves were taken on board, it would require the vessel to be manned by a greater number than would be required for the mere navigation of the vessel. From a careful examination of the proofs in this case, I am satisfied, that this vessel was chartered, fitted out and laden at Havana, with intent to be employed in the slave-trade, prohibited by the Act of Congress of the 10th of May, 1800. And the circumstances connected with and attending the outward voyage, in my judgment, lead irresistably to the conclusion, that the arrangement made with respect to the conditional sale of the vessel, and the delivery of the possession at Bona, was a part of the contrivance, to avoid the interruption of the adventure by capture. If this was a real bona fide sale of the Catharine, it is a little remarkable that no person is designated to whom possession was to be given at Bona. Tiran, the purchaser, was in Havana, and could not himself take the possession. It appears from the letter of instructions to Capt. Peterson, that Thrasher, the charter, that the vessel and cargo were to be consigned to Perreyra, who went out as supercargo. But there is nothing showing any connexion between him and Tiran. If the outward voyage of this vessel to the Coast of Africa, was unconnected with the subsequent employment of the vessel in the transportation of slaves, it certainly requires explanation, why she was so peculiarly fitted in every respect for the transportation of slaves; and unexplained, they load irresistably to the conclusion that the whole was one connected scheme, to send out their vessel to be employed in the transportation of slaves.

If this was a concerted plan between Thrasher and Tiran, in the purchase and charter of the vessel, the more easily to elude capture and condemnation, it is difficult to conceive how Tyng, the claimant could have been ignorant of the object and purpose for which this arrangement was made, and he must therefore be considered a party to it, and the whole must be taken to be one continuous enterprise. And if so, the mere change of property in the vessel after her arrival on the coast of Africa, could not legalize the [illegible]tion. The penalty was incurred and the forfeit[illegible] ed from the very inception of the voyage, if it was commenced for the purpose of taking on board and transporting slaves. It is true that the penalty of this act of Congress is leveled against American property employed in the manner prohibited. But I cannot think that the confiscation is limited to the American interest at the time she is engaged in the actual transportation of slaves. If such is the construction to be given to this act, it may be evaded with the utmost facility in every case. I cannot yield to the construction, that the whole adventure must be performed, whilst the vessel retains her American character and ownership where the charge of ownership is a part of the scheme, the forfeiture attaches upon all interests concerned. The vessel becomes tainted with the offence wherever she may go, or into whatever hands she may fall. The ownership of this vessel on her outward voyage was certainly American. The transfer of this title never did take place. the vessel never having arrived at Bona. The American interest was therefore forfeited, within the express terms of the law, and if the arrangement made with Tiran, the purchaser was for the purpose of evading the penalty of our law, he cannot claim any protection of his interests in the vessel, in the Courts of this country.

I am accordingly of opinion that the vessel became forfeited under the Act of Congress, and that the decree of the District Court must be reversed, and a decree of condemnation entered.

Under the view of

C. C. Gates, Warsaw,
Mary Gilbert, Stafford,
Jane Warner, Buffalo,
Cornelius Van Allen, Stafford,
A. D. Olds, Strykersville,
Abner Ward, Bergen,
Mary Leffenwell, Le Roy,
Mrs. W. H. Childs, Niagara Falls,
H. Waldo, Perry,
Joseph Tanner, Bennington,
L. Peck, "
T. H. Jefferson, Perry,
D. M. Richardson, Attica,
Wm. Garfield, Alexander,
Nathaniel Husted, Le Roy,
H. E. Smith, Fowlerville,
Philip Buckhout, Perry,
Elias Bathrick, "
John Ward, Bergen,
Ezra Rosebrugh, Brighton,
Henry Bush, Rochester,
E. Arnold, Bergen,
Alexander Kelly, Attica,
Gilbert N. Willis, Sparta,
Joshua Corkins, jr. Perry,
Edmond P. Willis, Rochester,
Warren N. Burtis, "
Phineas Parmelee, Bergen,
Alfred Norton, Ogden,
Jacob Gallup, Le Roy,
Edwin A. Thompson, "
Joseph Kearney, "
Daniel S. Lee, Bergen,
J. R. Hart, Byron Centre,
Cha's F. Hart, "
H. E. Adams, Warsaw,
E. D. Warner, "
Sam'l Fisher, Warsaw,
J. W. Johnson, Geneseo,
Delia C. Clark, N. Chili,
Elvira H. Langdon, N. Bergen,
Sarah H. Ball, Newstead,
Caroline A. Cone, Angelica,
P. M. Bissell, Bergen,
Olive Coe, Le Roy,
A. Vandervert, Tonawanda,
A. Townsend, Le Roy,
C. H. Austin, "
Zelotes Foote, "
L. C. Morgan, "
Eliz. S. Bosworth,
T. P. Fitch, Pawlet,
Ann W. Fish, Boston,
E. Lee Comstock, Le Roy,
E. Hoskins, Jamestown,
Julia A. Lake, Le Roy,
H. M. Goddard, "
H. J. Gates, "
Phidelia E. Warner, Geneva,
Jane Warner, Buffalo,
Valonia Broughton,
Lydia M. Peck,
Saphronia Broughton,
Louisa J. Spencer, Rochester,
F. A. Scofield, "
Margaret A. Mills,
Julia Forbes,
Catharine Sweeney, Tonawanda,
E. S. Curtis, Troy,
S. Covert, Le Roy,
M. O. Coe, "
Asa Ward, Stone Church,
G. Abel, Stafford,
Cha's Barton, Le Roy,
Ja's H. Rogers, Mt. Morris,
Timothy Darling, Griffin's Mills,
John Tomlinson, Le Roy,
Daniel Munger, "
O. W. Norton, Castile,
Otis Shepard, Le Roy,
W. A. Thompson, "
Elbridge Eddy, "
L. Park, "
S. Bascom, "
Benj. R. Crane, "
J. Grovenor,
C. E. Olmsted,
G. Bosworth,
Henry Lado,
Frank Miller,
R. W. Lyman, Arcade,
Geo. King, Alexander,
Micah Brooks, Mt. Morris,
L. H Brooks, "
Andw. W. Young, Warsaw,
John H. Stanley, "
W. G. Whitney, "
Edwin Pendleton, "
R. B. Jackson, Le Roy,
Samuel Fisher, 2d, Warsaw,
Wm. D. Barnett, Gainsville,
Isaac N. Phelps, Warsaw,
A. B. Gates,
F. Bosworth,
Peleg Andrews,
G. E. Skinner,
J. Blanchard,
C. Greeg,
F. Miller,
N. V. Hull, Clarrence,
J. B. Wilcox, Attica,
D. S. Maxson, "
Benj. Bliss, Le Roy,
Geo. Tomlinson, "
Elon Galusha, Perry,
Elijah B. Galusha, "
Marvin Judd,
Reuben Sleeper, Mt. Morris,

Mary M. Granger, Rochester
Gerrett Ward, Bergen,
Charlotte Green, Byron,
N. B. Kenny, Le Roy,
Margarette Bean, "
J. A. McElwaine, Warsaw,
Harriet Belden, Le Roy,
Daniel Chapman, Mumford,
Everline Merrill, Rome,
H. Bosworth, Le Roy,
Harriet Rawson, Perry,
Hiram Wilson, Toronto,
Wm. H. Stanley, Geneseo,
James Sperry, Henrietta,
Jas. C. Fuller, Skaneateles,
J. C. Hathaway, Farmington,
Josiah Andrews, Perry,
W. C. Rogers, Utica,
Nelson J. Tracy, Le Roy,
Elliott Stanley, "
Edmund B. Phelps, Warsaw,
Chester Kenny, Attica,
Aaron Cartwright, Le Roy,
F. H. Pearson, Bergen,
James Chamberlin, Le Roy,
Wm. W. Willis, Sparta.
L. J. Ames, Geneseo,
W. H. Childs, Niagara Falls,
Oliver Crocker, Le Roy,
Eliz. Burnett, Gainsville,
Laura Burnett, Le Roy,
H. A. Sutton,
Levi Gorton,
H. Lyman, Warsaw,
E. Walker,
H. W. Hascall,
R. W. Hewett,
J. W. Sager Nuyls
Stephen Covert, Le Roy,
J. H. Darling, Warsaw,
A. Brewster, Brockport,
W. F. Woodward, Warsaw,
Benj. F. Hayes, Le Roy,
Edward C. Seldon,
Alanson Holley,
E. J. House, Le Roy,
S. H. Parmelee, "
J. L. Crocker, "
Jonathan Dort,
Lynis Mills, Stafford,
Dennis S. Lee, Bergen,
Joseph Reeney, Jr., Le Roy.
H. M. Bacon, "
Robert McVean, "
P. Carpenter, "
H. Chamberlin, "
Ichabod Hodge, Warsaw,
Stephen Thompson,
Joseph F. Case,
James Gibson, Bergen,
Joseph Breck, York,
C. B. Bigelow, Bergen,
J. Flagin, Pavilion,
Hezekiah Howell, Bethany,
Ezra Boynton, "
John Erwin, "
Micah Peck, Le Roy,
Rufus Hull, "
Warren Hoskin, "
H. H. Denison, "
M. F. Roberson, "
C. M. Stanley, Adams' Basin,
Martha Smith, Le Roy,
Emily Smith, "
Mary Jackson, "
Elvira Stanley, "
N. E. A. Stanley, "
Marvin O. Bradley, Bergen,
Mary Jane Hubbard, Le Roy,
Laura A. Bigelow, "
Mary Batchelder, "
W. Batchelder, "
L. Dayton, Attica,
H. N. Waldo, Arcade,
Abigail Waldo Pottage,
Roxana Dayton, Attica,
Gideon Pitts, Honeoye,
Eliza Gilbert,
Julia Gilbert,
O. N. Breck,
Joab Stratton, Warsaw,
Salan Haskall, Le Roy,
Oliver Crocker, "
Geo. Livingston,
Perry Hodge, Springville,
G. Benedict, Perry,
S. Stanley, E. Bloomfield,
A. W. Turner, Ontario,
Wm. Cary, Bergen,
Josiah Pierson, "
C. Gray, Arcade.
Jeremiah Barnett, Alden,
J. R. G. Crittenden, Bergen,
Wm. Parmelee, "
N. N. Munger, Le Roy,
Wm. N. Knapp, Warsaw,
Henry L. Baltimore, London, U. C.
Orlando Morgan, Le Roy,
R. W Hewett, Wethersfield.
Wm. Bishop, Le Roy,
Charles Colt, Geneseo,
Alfred Brewster, Lockport,
Geo. King, Alexander,
Abel Burnett, Le Roy,
L. Rossiter, Buffalo,
Z. A. Rawson, Perry,
O. C. Wood, Le Roy,
Ezra Walker, Warsaw,
Thomas C. Ladd, Le Roy,
Benj. Watson, "
Edwin Pendleton, Mt. Morris.

J. C. Jackson, J. C. Bronson, C. O. Shepard, Reuben Sleeper, and Josiah Andrews, were appointed to report an Address to be issued by the Convention. Adjourned.

Afternoon Session, January 6.

The committee on nominations reported the following names for officers, who were duly appointed.

William H. Stanley, of Livingston County, President.

Vice Presidents.
J. H. Bennett, of Livingston Co.
James Sperry, of Monroe "
S. R. Clifford, of Genesee "
E. S. Coleman, of Chautauque "
J. C. Fuller, of Onondaga "

Secretaries.
J. A. Hall, of Le Roy,
Josiah Andrews, of Perry,
J. C. Hathaway, of Farmington,

The business committee reported resolutions, No. 1 to 5, inclusive, and the 5th was made the order for the evening.

Resolution No. 1 was discussed by J. C. Hathaway, H. Bowen, Beecher, Elliott, Lathrop, and unanimously adopted.

1. Resolved, That the sinfulness of slavery consists in the unjust claim of property in man,—is a violation of every principle of christianity, and republicanism, and that no mitigation of its abuses can justify its continuance.

Resolution No. 2 was discussed by J. C. Jackson, J. C. Fuller, Beecher, H. Brewster, Hull, and adopted unanimously. Adjourned.

2. Resolved, That the anti-slavery enterprise is too deeply laid in the foundations of human happiness and human liberty, to be limited by *party* or sectarian distinctions; and that its platform is broad enough to enlist all the efforts, talents, and powers, of every christian, philanthropist and statesman. Adjourned.

Evening Session, January 6.

Prayer by Rev. W. H. Beecher.

The report of the committee on the address was made the order of the day for to-morrow morning.

5. Resolved, That as we are a portion of the constituency of James C. Fuller, as delegate to the "World's Convention," he be requested to make a report to this Convention relative to the same.

James C. Fuller, late delegate from this State to the "World's Convention" gave an interesting account of the doings of the "London Conference," which was listened to for two hours, by a crowded audience of ten or twelve hundred, much to their gratification.

It appeared by the report of James C. Fuller, that no "World's Convention" was to be found. After J. C. Fuller took his seat, Elon Galusha spoke on the same subject, in a very interesting manner. Adjourned.

Morning Session, January 7.—Second day.

Prayer by Rev. H. Lyman.

A letter from J. N. T. Tucker was read and ordered to be printed with the proceedings.

The committee on the Address reported the following, (see address) which was accepted. C. O. Shepard, in behalf of the minority of the committee, gave notice that two of the committee dissented from so much of the report as relates to "third party."

C. O. Shepard moved to strike out so much of the Address as related to "third party." The question to strike out was discussed by Shepard, Bush, Childs, Frank, Bloss, Lathrop, Brewster, Galusha, and Jackson.

The rules relative to adjournment were suspended, until the question should be taken on striking out.

Under the motion to strike out, the merits of the address could not be discussed.

C. O. Shepard called for the yeas and nays, which were ordered. J. A. Hall and Josiah Andrews were appointed tellers. Yeas, 123. Nays, 128, as follows:

Yeas—Benjamin L. Stedman, P. B. Ripley, H. Brewster, Calvin Wadsworth, E. S. Coleman, George W. Morris, Fanny Sperry, Charlotte M. Rosebrugh, S. M. Benjamin, L. G. Pearson, M. L. Morton, T. S. Coleman, Harriet Lyman, Maria Batchelder, Elizabeth A. Smith, Ann Ashly, S. M. Elmore, Clark Richardson, E. B. Coleman, J. P. Darling, R. G. Murray, Thaddeus Stanley, C. B. Bigelow, [illegible] H. N. Waldo, Abigail Waldo, Lima Mills, P. Carpenter, Ichabod Hodge, Stephen Thompson, Joseph F. Case, James Gibson, Joseph Breck, Elon Galusha, H. Lyman, W. H. Childs, E. Walker, M. O. Coe, Asa Ward, Gerry Abee, O. W. Norton, L. Park, Sarah H. Ball, Olive Coe, H. Vandervelt, A. Townsend, R. W. Hewitt, J. W. Spoor, Stephen Covert, J. H Darling, A. Brewster, W. F. Woodward, Benjamin F. Hays, R. W. Lyman, W. S. Whitney, Edwin Pendleton, C. Greig, F. Miller, J. Elliott, Harriet A. Bowen, L. O. Corman, L. Pratt, D. Webb, G. A. Morgan, S. R. Clifford, A. Lord, W. S. Darling, E. Lacey, J. H. Bennett, J. Kingsbury, C. O. Shepard, I. Hewes, jr., Willard Chapin, J. Clark, C. P. Cawkins, H. Gifford, J. R. Eldridge, Austin Wilcox, Ebenezer Mead, Josiah Huntington, Samuel Comstock, Mary M. Granger, Jennett Ward, Charlotte Green, Hiram Wilson, James Sperry, Josiah Andrews, Nelson J. Tracy, Elliott Stanley, Edmond B. Phelps, James Chamberlain, William W. Willis, L. J. Ames, W. H. Childs,* Oliver Crocker, Alfred Norton, Jacob Gallup, Edwin A. Thompson, J. R. Hart, Charles F Hart, H. E. Adams, W. L. Knapp, J. W. Johnson, Emily Kingsbury, Mary Whittlesey, Lucinda Parmelee, Cornelius Van Allen, Abner Ward, Mary Leffenwell, Mrs. W. H. Childs, H. Waldo, T. H. Jefferson, Philip Buckhout, Elias Bathrick, Ezra Rosebrugh, Henry Bush, E. Arnold, Gilbert N. Willis, Joshua Corkins, jr. John D. Frazier.

Nays—William Wilcox, Richard Kay, Pardon D. Hathaway, J. B. Bloss, J. C. Jackson, Onesime Gero, Thomas Flynn, Stephen Carson, H. E. Potter, S. Skinner, F. H. Coleman, C. C. Gates, A. D. Olds, Joseph Tanner, L. Peck, D. M. Richardson, H. E. Smith, Alexander Kelley, Edmund P. Willis, Warren N. Burtis, Martin Hopkins, E. S. Stewart, J. A. McElwaine, Daniel Chapman, Eveline Merrill, H. Bosworth, Wm. H. Stanley, James Cannings Fuller, J. C. Hathaway, W. C. Rogers, Chester Kenney, Aaron Cartwright, Daniel S. Lee, N. W. Munger, S. F. Comstock, E. D. Warner, Samuel Fisher, J. R. Page, John Scott, Alexander Kenny, jr., A. Frank, J. A. Hall, Wm. Culver, John B. Bixby, M. B. Bateham, R. P. Smith, N. B. Kenny, Isaac G. Brown, Isaac C. Bronson, Laura Murray, John Olmstead, Samuel Baird, Daniel F. Anderson, E. Batchelder, Charlotte Sage, Horace Healy, Matilda Brisbane, Nancy Dakin, Mary A. Dow, Ebenezer Walker, Mary Wilcox, Laura Richardson, Cyrus Thompson, H. W. Gifford, J. B. Preston, Richard Wait, J. E. Wilcox, N. D. Fisher, D. L. Mead, A. C. Lathrop, C. E. Olmstead, C. Bosworth, Zelotes Foote, L. B. Morgan, E. Lee Comstock, Julia Forbes, Catharine Sweeney, E. S. Curtis, Delia C. Clarke, Caroline A. Coan, P. M. Bissell, C. H. Austin, Charles Bartow, James H. Rogers, Elbridge Eddy, Timothy Darling, George King, Micah Brooks, L. H. Brooks, Andrew W. Young, John H. Stanley, Joab Streeter, B. B. Jackson, Samuel Fisher, 2d, Wm. D. Barnett, Isaac N. Phelps, Henry Stanley, Charlotte Thompson, T. G. Comstock, A. B. Gates, F. Bosworth, Peleg Andrews, J. Blanchard, J. Benedict, H H. Denison, M. F. Roberts, Emily Smith, Mary Jackson, Elvira Stanley, L. Dayton, Roena Dayton, O. N. Breck, Edmund C. Selden, Alanson Holley, E. J. House, S. H. Parmelee, J. L. Crocker, Jonathan Dart, Robert McVear, Hynes Chamberlin, N. V. Hull, Benjamin Bliss, Reuben Sleeper, Elizabeth Barnett, Laura Barnett. H. A Sutton, Levi Gaston, H. W. Hascall.

The motion to strike out was lost. Adjourned.

Afternoon Session, January 7.

Prayer by E. Mead.

The question recurring on the adoption of the Address, it was discussed by J. C. Bronson and others, and on his motion was laid on the table for the purpose of taking up the 6th and 7th resolutions.

6. Resolved, That we believe that it is as inconsistent to vote for slavery, as to pray for it.

Resolution so amended. That we believe that it is as inconsistent to vote for a slaveholder, or his apologist, as to pray for slavery.

C. O. Shepard moved an amendment to the 6th resolution, by striking out the word "slavery," and inserting the words "slaveholder or his apologist," and by striking out the word "it" (the last word of the resolution) and inserting the word "slavery."

Dr. Frank moved an amendment to the amendment, by striking out the word "slavery," and inserting the word "slaveholder."

The amendment to the amendment was lost. The amendment prevailed. The question then came up on the resolution as amended, which, after some discussion, was lost. Adjourned.

Evening Session, January 7.

Prayer by Jesse Elliott.

The 7th resolution came up for discussion before a full house, not fewer than one thousand or twelve hundred persons being present, who listened with undivided attention and intense interest until 10 o'clock, to the arguments of J. C. Jackson, Norton, J. C. Bronson, Richard Kay, Elon Galusha, Josiah Andrews, J. C. Hathaway, James C. Fuller, C. O. Shepard, and others, relative to the "third party" philosophy.

The question was then put, and the resolution was adopted by about two to one.

7. Resolved, That we disapprove the formation of the "third party," because we believe it retards the progress of the anti-slavery enterprise.

The 3d resolution was then called up and adopted unanimously.

3. Resolved, That the law of this State which allows a slaveholder to bring a slave here, and hold him as such for the term of nine months at a time, is a virtual endorsement of the doctrine—"that it is right to hold property in man," which is the foundation stone of American slavery.

Adjourned.

Morning Session, January 8.—Third day.

Prayer by Rev. M. Page.

J. C. Hathaway, S. Skinner, R. Sleeper, W. C. Rogers, and O. N. Bush, were appointed to propose the names of suitable individuals to form a "Western New-York Anti-Slavery Board."

The committee reported the following, who were duly appointed:

J. C. Hathaway, Farmington, Ontario county, Chairman.
J. C. Bronson, Warsaw, Genesee co.
O. N. Bush, Rochester, Monroe co.
Reuben Sleeper, Mount Morris, Livingston co.
L. A. Spalding, Lockport, Niagara co.
Cyrus Thompson, Le Roy, Genesee co.
Isaac Post, Rochester, Monroe co.
Elias Durfee, Marion, Wayne co.
William H. Stanley, Geneseo, Livingston co.
Richard P. Hunt, Waterloo, Seneca co.
Asa Warren, Eden Centre, Erie co.

The 4th resolution was then adopted unanimously.

4. Resolved that the article in the constitution of this State, which makes the right of suffrage to depend upon the color of the skin, is a strong support to the system of American slavery, inasmuch as it gives the verdict of a free state in favor of the proposition, that "the negro is not a man."

Hiram Wilson then made some very interesting statements relative to the Canada mission, and J. C. Jackson, Hiram Wilson, Cyrus Thompson, O. N. Bush, and P. D. Hathaway, were appointed to nominate a committee of twenty-four persons to take charge of said mission.

Letters were received from Isaac T. Hopper, New-York, William Bassett, Lynn, Mass., Rev. J. Blanchard, Cincinnati, Ohio, Spencer Kellogg, Utica, New-York, L. A. Spalding, Lockport, New-York, and N. P. Rogers, Concord, N. H., which were ordered to be printed with the proceedings.

The committee on the "Canada mission" reported the following names, who were duly appointed to take charge of said mission.

George A. Avery, Lindley M. Moore, O. N. Bush, Rochester.
J. C. Hathaway, Farmington.
William R. Smith, Macedon.
Henry Bradley, Charles Shepard, Penn Yan.
James C. Fuller, Skaneateles.
David Thomas, Aurora.
Richard P. Hunt, Waterloo.
Gerrit Smith, Peterboro'.
William Goodell, Utica.
Joseph Tallcot, Aurora.
Fayette Shepard, Troy.
Luther Myrick, Cazenovia.
N. Gaffold, Albany.
Elon Galusha, Perry.
Le Roy Sunderland, R. G. Williams, Isaac T. Hopper, New-York.
L. A. Spalding, Lockport.
———Tryon, Lewiston.
E. W. Williams, Buffalo.
Henry Brewster, Le Roy.

Resolutions 8, 9, 10, 11, 12, 13, 14 and 15 were adopted.

8. Resolved, That the non-slaveholding States are responsible for the existence of slavery, and the slave trade, in the District of Columbia, and that they are under solemn obligation to use their constitutional power for their immediate abolition.

9. Resolved, That the Congress of the United States, in trampling down the right of petition, have violated one of the fundamental and inalienable rights of man, and deserve and should receive from their constituents, prompt and unqualified rebuke.

10. Resolved, That the people of the north owe it to themselves, to their country, and to the cause of liberty, throughout the world, speedily to remonstrate against the admission of Florida, as a slave State, into this Union.

11. Resolved, That no man, or body of men, have any just claim to the title of republicans, or christians, who refuse to acknowledge the *equality* of *human rights*, or to manifest that love towards *all* men which is essential to true christianity.

12. Resolved, That the mission now in progress among the self-emancipated refugees in Canada, being an anti-slavery, anti-prejudice, and anti-sectarian enterprise, is entitled to the liberal patronage of christian philanthropists, without regard to sect, or nation, and that the responsibility of conducting a work of such magnitude, ought to devolve upon a responsible body of men, and that we will therefore proceed to choose twenty-four individuals to take charge of said mission.

13. Resolved, That we highly appreciate the efforts of our colored brother, Henry L. Baltimore, in behalf of his brethren in Canada, and heartily commend him to the confidence and kind regard of the christian public.

14. Resolved, That the Chairman of the "Western New-York Anti-Slavery Board" be instructed to open a correspondence with the Executive Committees of the different State Anti-Slavery Societies who are not in favor of the "*third party*" organization, and also with the Executive Committee of the Am. A. S. Society, relative to the expediency of calling early in the coming Spring, a Convention of all the abolitionists in the United States who consider the organization of the "*third party*" unwise, for the purpose of considering the best means of carrying forward the anti-slavery cause.

15. Resolved, That the warm thanks of this Convention, be tendered to the trustees and proprietors of this house, and to the citizens of Le Roy, and vicinity, for their unbounded kindness and hospitality.

The Address was called up and adopted.

J. A. Hall, W. C. Rogers, J. C. Hathaway, and J. C. Jackson, were appointed a committee of publication.

Adjourned at 1 o'clock, P. M. to meet at Palmyra in Wayne County, on the first Tuesday of February next, at 10 o'clock, A. M.

WM. H. STANLEY, President.

J. A. HALL,
JOSIAH ANDREWS,
J. C. HATHAWAY,
} Secretaries.

* It appears that W. H. Childs voted twice.

ADDRESS

Of the Western New-York Anti-Slavery Convention, held at Le Roy, in Genesee County, on the 6th, 7th and 8th of January, 1841.

FELLOW CITIZENS:—It is an admitted principle, that no organization can long retain its permanence and efficiency, without a strict adherence to its fundamental principles; and that fidelity to the original compact, can alone secure its harmonious action.

Seven years have elapsed since the formation of the American Anti-Slavery Society. Its object was definite, its principles uncompromising, its measures simple. It was founded in toleration, and its chief glory consisted in the fact, that all could enlist under its broad banner who claimed to be *human*, and were the enemies of slavery. Humanity, the inherent sinfulness of slavery, and the consequent duty of immediate emancipation, were its *test* and its *creed*. Whoever could lay claim to the former, and subscribe to the latter, received the right hand of fellowship; and the grand spectacle was presented to the world, of those of "all nations, kindred, and tongues," harmoniously co-operating for the elevation of *man*, and the restoration of his rights. They stood shoulder to shoulder in the fierce contest, and were declared by the world, to be men of "*one idea*"—they were, but it was a *glorious* "idea.' An "idea" that absorbed their energies, gave vitality to their action, ennobled their enthusiasm, and dignified their character.—An "*idea*," that *all* men were by nature, *alike* entitled to "life, liberty, and the pursuit of happiness,"—that accident of birth, color, beauty, strength, wealth, or any other factitious distinctions, could not rightfully affect the indefeasibility of the tenure by which every human being claimed to belong, under God, to himself—an "idea," that was to drive slavery from the world, and send her back howling to the *pit*. For this, they could afford to unite their efforts, and welcome every faithful ally. As they moved onward in one unbroken phalanx, grasping the sword of *Truth*, and wielding it with an unfaltering arm, the enemy trembled and summoned all her forces to the contest. Then was the "time that tried men's souls." Then it was that slavery, touched by the Ithuriel spear of truth, unmasked herself, and bade her minions, north and south, do battle for their lawful mistress. Her mandate was obeyed—and, from the highest officers down to the meanest private, commanded by "gentlemen of property and standing," they fought valiantly, but at fearful odds, for Omnipotence was against them.

Then the friends of liberty were kept together by a common devotion to a common cause; but when by untiring assiduity and unremitted exertions, in the face of obloquy, contempt, and scorn, they had gained a degree of respectability in the eyes of the world, their numbers were increased, and it was soon found that they had not all been baptized in the waters of toleration, and divisions ensued. To pass over the separation which has taken place in our ranks in other parts, let us come down to what has transpired in our own vicinity, and under our own observation.

At an anti-slavery convention held at Arcade, in Genesee County, in January last, a new test of membership was introduced, and a new *standard* of abolition erected. It was this. "The anti-slavery electors of the United States are bound, by *all* their regard to the civil and religious rights of the great American people, *forthwith* to form themselves into an *independent political party*, for the more effectual support of those rights, by nominating candidates for public office who will favor them, and by sustaining such candidates at the ballot box." This was a direct violation, not only of implied, but expressed faith, and in direct contravention to the oft-repeated avowals of abolitionists in their private and associated capacity. Look for a moment at the philosophy embodied in the resolution quoted above, as passed by the Arcade Convention. It contains the essence of intolerance, backed up by the veriest assumption, or else furnishes a justification to any man who might lay aside his *anti-slavery* principles for the time being. What are its propositions?

1st. That a *due respect* for the civil and religious rights of the *American people*, demand the formation of a *new* political party; assuming as true, *two* things, neither of which it has ever proved, viz: that no reliance could be reposed with certainty upon *any political party in existence*, to accelerate this cause; and secondly, that the only way to secure the rights of the people was to throw the people into a partisan position.

2d. That the *same* regard demands the nomination of candidates to represent the people by *party* action, thus implying that it is a man's duty growing out of his highest obligations to belong to a party.

3d. That it is his duty to vote for *the* candidate when nominated, thus binding him body and soul to the *dictum* of his party. Now, if a man is obligated by his civil and religious regards to the "*rights of man*" to help form a party, to nominate candidates *in* that party, and to support *such* candidates at the ballot box, what becomes of his individual independence? Are his actions, his reponsibilities, his obligations, to be swallowed up in his party? If so, let us hear no more of reproof from our "third party" brethren, for voting as abolitionists have done. If this is *not* true, if individual duty and obligation are not to be swallowed up in the *mass*, what becomes of the truth of the assertion contained in the resolution above quoted? What shall the individual do whose dislike to a candidate is strong, though every associate of his may approve of the nomination?—Give up his individual dislikes? Submit to the will of the majority? Do as Romans do because he is with Romans? This is the philosophy of the Arcade resolution. If they do not *this*, they must come back to the *old* plan. If they do it, they must yield to others what they claim, and cease rebuking those who, adopting their philosophy, voted for candidates by no means such as they would have preferred upon the question of abolitionism.

Heretofore the efforts of abolitionists have been to enforce the importance of *individual responsibility*; to show that all the relations of life, however diversified, should be subservient to the great primary relations of one's being—that of a man; to convince men that party *feeling* should never be urged at the expense of individual responsibilities; and that freedom of action, and a due sense on the part of each, of the obligations of each, were the great safeguards of the rights of *all*. It was no small matter of astonishment, therefore, to the great body of American abolitionists to behold a convention in Western New-York promulgating the doctrine, that they were bound *forthwith* to form themselves into a political party, or else be declared false to their highest obligations. Such a course exhibited the highest intolerance, and has met its *fate* in the fiat of rejection which has been measured out by *ninety-five hundredths* of the voting abolitionists of the whole country.

Up to 1838, there was but one voice and one mind on this subject.

At the annual meeting in May, 1837, the American Anti-Slavery Society says in its annual report, that "the great end at which we aim, is to subvert the relation of master and slave, not by machinery, *political* or ecclesiastical, but by establishing in the hearts of men, a deep and wide spreading conviction of the brotherhood of the human race." "Political hypocrisy is so common, and has been, time out of mind, that *it* seems to form the *rule*, and honesty the *exception*. It is to be expected that some *political wolves* will put on the clothing of abolitionism, and seek to elevate *themselves*, and manage the anti-slavery organization, to secure their own purposes. But they ought to be met on the threshhold, and stripped of their disguise. The best safeguard against their entrance, is, for abolitionists, while they firmly refuse to vote for a man who will not support [illegible] setting up candidates of their own. Let every abolitionist follow the leading of his own political principles, as long as he can do it without sacrificing the paramount claims of the *slave*."

This was not the voice of the Executive Committee *alone*. It was the voice of the abolitionists of *America*. It passed at the annual meeting unanimously, and not a note of remonstrance was heard from any abolitionist in the land. The standard erected at Arcade, was submitted to a large convention of abolitionists at West Bloomfield, in Ontario County, early in February. It was fully and ably defended, and rejected by a large majority. It was also submitted to an anti-slavery convention at Waterloo, Seneca County, in the latter part of the same month, and *there* rejected by a still larger majority. It was again submitted to the abolitionists of the eighteen western counties of this State, assembled at Farmington, Ontario County, in March, for the purpose of organizing the New-York Western Anti-Slavery Society, and notwithstanding it was ably argued by its author, it was almost unanimously rejected. Yet, in the face of all these facts, they persisted in issuing a call for a National Anti-Slavery Political Convention, to be held at Albany, which resulted in the nomination of Birney and Earle as candidates for President and Vice President of the United States, by a majority of eleven votes. Immediately following this, the efforts of many seemed chiefly to be expended in setting in motion the wheels of a new political party, and in August a State Convention was held at Syracuse, where no one was allowed to speak or vote except those who were in favor of completing the organization, and the machinery was put in operation. There, they pledged to each other, and the world, "their sacred honor," never to disband until *liberty* shall be proclaimed "throughout the land to all the inhabitants thereof." It was also resolved, "That we believe we should make it a matter of principle whenever we have a *vote* to cast, whether for the highest or the LOWEST office in this land, *never* to confer power—no, not for a single moment—on those who are hostile, or indifferent to the extension of the elective franchise, and the abolition of slavery," thus fastening one end of the party chain to the Presidential chair, and the other to the pound gate.

The philosophy of history, is the philosophy of the past. By its light, the *present* is illumined, and it foreshadows the future. The political history of this country, furnishes many evidences of the dark and despotic influences of party spirit, and its deleterious bearings upon the independence of the people as a mass. In our calmer moments, *all* have more or less deplored its power, and its virulence, in times of great excitement. Now, while it was never originally considered as part of the object, to carry forward which, the abolitionists associated, to war against ANY PARTY ORGANIZATION, it was hoped that a general diffusion of our principles among the people, would awaken such a spirit of manliness, and such a love for human rights,—such a respect for man as a social intelligence, as essentially to soften the asperities of party, and modify materially the treatment to each other, of political opponents. But alas! the philosophy of action which the third party have adopted, has dashed our expectations in the dust, so far as their course is concerned; and the last election has witnessed their forces pitted in the great political amphitheatre, against those of the other parties, and mingling in the strife and commotion, attendant upon a presidential canvass. Another feature of their philosophy, against which, as abolitionists, we stoutly contend, and to the embracement of which, they have labored assidiously to seduce the anti-slavery host, is the system of "Caucus nominations." The tendencies of this system, every man knows, are to the making and fastening COLLARS upon the neck of all those who are the least refractory. We think, the legitimate object of our holy cause, is the *unclasping* of the collar from the neck of man, not *affixing* it there. It is not by such machinery, that the freedom of the *slave* is ever to be secured, or the equality of human rights vindicated.

From a PARTY, just organized on the great principles of personal liberty, we might have expected, that in its infancy at least, it would have been an "exception" to the general rule of political "electioneering." But what do we see? Some of its leaders, urging the expediency of nominating John Savage, ex-chief justice of the Supreme Court of this State, for Governor—a man, lauded by the Editor of the Emancipator, for his "pure democratic principles" but whose "DEMOCRACY" has been to the *slave* and the colored man of this land, a *mere abstraction*,—whose sympathy for suffering humanity has been so cool, as to allow him to keep his lips closed a whole life,—a man, who said he was "ready to make any sacrifice for the success of *his party*."—With these developments, is it strange that the movement was viewed with jealousy, and suspicion, by many of the friends of the anti-slavery cause? Is it strange that Ontario county, which had been confidently set down by them as containing not less than six hundred *Third Party* voters, and which last year gave three hundred and thirty-six votes on the *old plan*, could muster only one hundred and fifty-two, to endorse the measure? Is it strange, that Madison county, the residence of their candidate, should, under such circumstances, give a vote, diminished one half from its vote of the former year, and other counties in the same proportion? Is it strange, that *thousands* were induced to reject fidelity to the "Third Party," as a true test of abolitionism, especially as many of their prominent men were members of *national ecclesiastical organizations*, the action of which was decidedly pro-slavery, and some of them were in their individual capacity, supporting PRO-SLAVERY MINISTERS, while their loudest anathemas were hurled at the head of the unlucky individual, who should cast a *vote* for a *path-master* who was indifferent to the extension of the elective franchise, or the abolition of slavery? We believe it as inconsistent to vote for *slavery* as to pray for it, but what constitutes *pro-slavery* voting? Two years ago, Luther Bradish was held up as a perfect pattern of an anti-slavery politician, and *all* abolitionists were exhorted to vote for him. More than this, even up to the time that he declined to accept the nomination of Governor from the hands of the Third Party, his fame was undimmed. He stood up without *spot*. But suddenly there came over him, or his former admirers, a mighty change—and he was held up before the abolitionists, as a PRO-SLAVERY MAN. Of what crime had he been guilty? To what monstrous perversion of right had he given his assent? This, and this alone: HE DECLINED RUNNING AS THEIR CANDIDATE FOR GOVERNOR! Thousands were unable to see how a declinature of a nomination, could so suddenly change a man whose abolitionism had been unquestioned, into a pro-slavery man, who was to find his just level by the side of those who rioted on human hopes, and gloried in the deed. In thus confounding all distinctions of *right* and wrong, in telling the world that John Tyler, and Luther Bradish, were *alike* entitled to the support of abolitionists, they lost the confidence (and deservedly too,) of the great body of anti-slavery voters, in their just discrimination, and thus were shorn of their influence. There is one other point in the Third Party philosophy, to which we ask a moment's attention, as it is the frame-work of their whole superstructure. It is this: That no man can be a true abolitionist, and belong to either of the political parties. Now, we ask, what we have all been for the last ten years? We have all been acting more or less efficiently with these parties, at least, so far as they moved to the slave's aid. Have we been no abolitionists? Or is it true, that in proportion as a political party approximates to right, does our obligation to withdraw from it increase? The parties are more favorable *now*, than at any previous period. Why then shall we cut loose from *them*, and join *another*, when not a word of remonstrance was heard against our connexion with them in the darkest hours of our struggle, so far as they went for the slave? We do not understand such reasoning. But their assertion is not true. They put it forth without the attendant *data*. We call for *proof*, ample and decisive, ere we turn our noble cause into a system of electioneering, and our moral reformers into politicians. Men *can*, and *do* hold office in the parties, and refuse to violate their principles of abolitionism. Look at Chauncey L. Knapp, just re-elected by the Whig legislature of the State of Vermont. His convictions of duty were respected by his party, and he fills the important post of *Secretary of State*, not on account of his drawing in a collar, but because of his competence in business, and his unflinching honesty. Many other cases might be adduced.

That POLITICAL ACTION is one of the means by which the day of emancipation is to be accelerated, we do not deny; but that a "third political party," is the *only*, or the *best* channel in which such action should flow, we do not believe. THAT CHURCH ACTION is also one of the means by which this enterprise is to be carried on, is equally plain, but it by no means follows, that we should organize an independent anti-slavery church, although we might do so, with quite as much propriety as to organize an anti-slavery political party. That *legislative* action should be brought to bear upon this question is not doubted, but the only healthful legislative action, is that which is the offspring of a correct public sentiment, and this follows the conviction of its necessity surely and effectually. Any other action is greatly to be deprecated, for no moral reformation can be made permanent, unless it is radical in its character. Suppose that by some coercive process the slave trade between the states, and slavery in the District of Columbia, were abolished, and the HOME TRADE declared *piracy*—unless the *hearts* of the people were "turned to righteousness, and the laws backed up by public sentiment, the domestic trade could flourish, as the foreign trade has done, *in spite of* LAW, We apprehend that this great reform is to be peacefully consummated, *only*, by holding up the great standard of TRUTH, and pressing home her claims to regard, upon the attention of the people; thus, cleansing *all* the channels of society, and pourising through them, those healthful influences which shall knock off the chains of the bondman, and refreshen and invigorate the energies of the whole population. The arguments which our third party brethren have adduced, and the language they have held, have been such as to convey the idea, that within their ranks was embodied all of vitality in the cause,—all of sympathy for human suffering, and *all of effort* for its relief; when the results of the election show that they comprise of the whole abolitionism of the country, (male and female,) only one fiftieth part. We think our brethren have greatly erred, and while we love them, we take this occasion of saying that we entirely discard their philosophy of action, and cannot give it our co-operation, and have no apology to make for having apportioned so much of this ADDRESS to its consideration.

There is but one point at which slavery is pregnable; that is, *the sinfulness of the relation itself, and the duty of immediate emancipation*. Men have for ages been quarrelling with the *abuses* of slavery, but all to no purpose; for she would admit that a reform was necessary, at the same time she was keeping in operation, a *cause*, of which all these abuses were but the legitimate results. While our attention was called to the cruelties, the whippings, the over driving, and under feeding, the separation of families, the barbarities of masters,—she was thrusting her roots deeper into freedom's soil, and spreading her deadly shade over her whole heritage. While we were indulging her with an unmolested existence on account of her "peculiar circumstances," she was,

W. L. Chaplin travelled eight months as general agent and corresponding secretary of that society, by the vote of a committee, six of whom were men, and three, *women* — This put the woman question to sleep. The next tack they took, was to complain that they were taken by surprise, that they had no *champions* there. We cited them to C. O. Shepard and Elon Galusha, and proved from the lips of two men that they did expect the discussion, and had written to numerous distinguished individuals, telling them that a great contest was coming on, and they must attend without *fail*. This put them in a still more uncomfortable position, and after they lost the vote, they did not call us the most endearing names. But I will not spend breath in repeating them. Suffice it to say, the result was glorious.

The influence of this Convention will tell powerfully.— It was not of an exclusive character. They shared equally in all the committees, *i. e.* we take them all together, and in the officers of the Convention. Yet they lost, by a vote of two thirds of the Convention. You will see that the Convention have appointed a "Board of Managers." It is a strong one, made up of men of influence, and devotedly attached to the cause, and by virtue of the authority vested in J. C. Hathaway, as chairman of the Board, a call has been issued for a convention at Palmyra, of all those who wish to make the political subservient to the moral bearings of this enterprise. No money was raised at the Convention for the reason that no body would give under such circumstances.— But the prospect looks flattering. If the abolitionists will lay aside "all minor things," and allow no apple of discord to be thrown among them to set them a wildgoose chasing, and make the issue as it ought to be, our ranks can be consolidated, and present a front that will be impregnable.— The vast body of old standard bearers are with us. They need a nucleus, around which to rally. The "Western Board," of which that Boanerges, J. C. Hathaway, is chairman, will form that nucleus; and I have mistaken the character of the people, if they do not come bravely up and sustain that committee, and the "National Anti-Slavery Standard." The spirit is spreading like wildfire. The boys and girls are catching it. They will be men and women by and by, and will form a body guard about the rights of the weak and defenceless. There is a seminary (and by the way I wish I had time to write a little about this school, for it is one of the best in the whole country, and deserves patronage, if for no other reason than that it allows freedom of thought,) here, in which there are 54 young ladies that signed the petitions for the abolition of the nine months' law, and the alteration of the Constitution of this State.— This speaks well. I wish we had more such schools. I must close. I am joyous that *truth* has triumphed, and that in Western New-York, *party spirit* is every day losing its power. More anon.

Ever yours,

J. C. JACKSON.

Letter from Isaac T. Hopper.

New-York, 12th mo. 29th, 1840.

William C. Rogers,

Esteemed Friend:—Thy acceptable letter of the 19th inst. came to hand yesterday, and were it not for circumstances beyond my control, I should be glad to accept of thy invitation to attend the Convention that is to meet the sixth of next month, at Le Roy; though I am not aware that I could be of any service if there, further than to mingle in fellow feeling with those who are engaged in the anti-slavery cause—a cause that has been near to my heart, and in which I have endeavored to be an honest and faithful laborer according to my ability for more than half a century —and although attended with some pecuniary disadvantages, it is one which has been productive of substantial peace and satisfaction; and I can therefore invite my friends every where to join in it.

It has been opposed, and perhaps ever will be opposed by the mercenary and selfish, and however much some of us have been censured—nay, even persecuted, for our conscientious zeal in the discharge of what we believe to be our duty, I hope we shall never be deterred from following in the path that makes for peace by flattery on the one hand or violence on the other. May neither the tears of the crocodile, the embrace of the bear, the roaring of the lion, or the howling of the wolf—nay, nor the hissing of the viper, ever prevail upon any who have put their hand to the plough, to look back.

I can say with Jacob of old, that "few and evil have the days of the years of my life been;" yet I can most truly testify that it is one of the comforts of my declining years, that I have not been an idle spectator of the wrongs of my colored brethren, but have done what I could for their relief. I am well aware—indeed I know from experience—that those who engage in this cause will make many enemies, and some even among those who have been their friends! But what is all this when weighed in the balance against human rights! It is less than nothing.

I have long believed that the present excitement is a renewed call from boundless mercy and kindness to the oppressor, to cease from his oppression; and if they will not hear and do what justice demands, under the influence of the peaceable spirit of the Saviour, the time will come when they shall be compelled to do it under the law of Moses— "An eye for an eye and a tooth for a tooth." Three millions of human beings, candidates for immortality and eternal life equally with their white brethren, held in cruel, unconditional bondage—treated like the brute that perishes, is surely enough to awaken the tender sensibilities of every man possessing human feelings; and may it not be said, is putting at defiance every attribute of Deity.

My controversy is not with the cruelties of slavery—it is with the system itself, in whatever form it may exist, whether civil or ecclesiastical. It is presumptiously arrogating the prerogative of the Almighty, and is hateful in his sight, and in the sight of every righteous man.

Those are to be found who apologise for the slaveholder, and say, perhaps he never may have seen slavery to be an evil; and therefore we must not condemn him. To these I would reply, "The times of ignorance God winked at, but now commandeth all men every where to repent."— "If," said Jesus, "I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." Surely none can be so besotted and so sunk in ignorance and blindness as to believe there is a slaveholder in Christendom who does not know that he is sinning against every just law, human and divine.

I have no doubt but your meeting on this occasion may do much good. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." And all who labor in this cause will be rewarded according to the sincerity of their hearts, and the uprightness of their intentions.

I am, respectfully and affectionately,

Thy friend,

ISAAC T. HOPPER.

Letter from William Bassett.

Lynn, 12 Month 31st, 1840.

My Dear Friend,

J. C. Hathaway—Thy letter of 21st inst., inviting me to be present at the Convention to be held at Le Roy on the 6th and 7th, of next month, has just come to hand. It would give me great pleasure to be with you on that interesting occasion—once to mingle with my friends of Western New-York, whom I have long regarded as among the formost in the vanguard of freedom's host. My engagements, however, are such, that I must forego the gratification which it would afford me.

Questions of vital importance, as affecting the integrity and prosperity of our cause, will no doubt receive your attention. Prudence, wisdom, energy, and an unfaltering adherence to *principle*, were never more needed than at the present time. It has been frequently remarked that the Anti-Slavery cause is full of *crises*. True it is, that, at various successive periods in the progress of our enterprise, extraordinary difficulties, have presented themselves, requiring all our skill and vigilance to preserve it from shipwreck. Among the *least* of these dangers is opposition from *without*—undisguised *pro-slavery*—manifesting itself in mobs of "property and standing" &c. &c. More subtle in its appearance, but, nevertheless, so poorly disguised as to have but little power of deception, was the project which was started in our vicinity a few years since, having for its ostensible object the welfare of the colored race, known as the "American Union." A faithful exposure of its true character soon sealed its fate, and rendered it harmless. Next came the far-famed abortion, the "clerical appeal" conspiracy, whose deeds of darkness, on being brought to light, placed upon it, at once, the seal of infamy. Then, more insinuating still, and more dangerous, as professing to occupy the only genuine anti-slavery ground, while seeking, by all manner of divices, to hamper the truest, fastest, friends of freedom, and to impair the confidence of the public in their integrity, came "New Organization;" to strip off whose disguise and to exhibit it in its naked pro-slavery character, has occupied so much of our time and our efforts for the last few months.

But not any, or all of these, demand our chiefest attention at the *present* crisis. The danger most to be dreaded, appears to me to be, that arising from the unwise attempts of some to give our holy enterprise a political character—to organise an *anti-slavery political party*. This is the point of danger which should now be most sedulously guarded. Only change the character of our cause, and instead of its moral aspect, allow it to assume that of an arena for political aspirants, and as a moral and religious enterprise it becomes extinct—and with its subversion my hope of the abolition of slavery by pacific means is destroyed. We have nothing *then* to look for, but for that terrible retribution which the down-trodden and despairing bondman will deal out with his own hands, upon witnessing the last hope of his peaceful redemption to expire. I believe, as I believe in an overruling Providence, that Slavery *must* cease, but, as surely as the moral influence on which we have hitherto relied, as abandoned, it *must go down in blood*.

What is to be gained by the formation of a political party? It cannot elect its candidates to office until it becomes a majority; and by the time a majority of the people become abolitionized, both parties and *all* parties will listen to their demands and will put in nomination such men as will secure the votes of those without whose aid they cannot hope to succeed. We are now but a small minority and our success depends upon our converting the people— and what are the measures best calculated to effect this object? What are the arguments best adapted to force conviction upon their minds? Will they be more likely to listen to appeals from rival partizans, obscured, as their truly great principles must be, by the the smoke and dust of an electioneering campaign, than to the earnest and simple presentation of anti-slavery truth by those who have not rendered themselves obnoxious to the charge of interested motives, by entering into competition with them in a scramble for the loaves and fishes of office?—Let our policy be as it hitherto has been—to *reform all* parties—to *exterminate none*.

The effect of the recent political contest, as far as my observation extends, has been to render us contemptible in the estimation of the great opposing parties—to degrade our noble enterprise into a mere strife for numbers, instead of a dignified, disinterested *moral* movement, whose only object is to

"Pour upon the nation's naked heart,
The living coals of truth."

In a political party, *numbers* is the grand *desideratum*, and strong is the temptation to lower the standard of moral principle to secure it. Let *us* rely upon the omnipotence of *truth*, whether it be wielded by many or few.

But, I need not enter into any arguments to convince our western friends of the mischievous and ruinous tendency of this scheme. They are familiar to your minds. You have witnessed the effect of the political movement in which so many of our brethren have been engaged, and need no incentive to firm, persevering, and united efforts to rescue our cause from the danger which threatens it, and to hold up pure and unsullied, the standard of primitive, unadulterated abolitionism.

The duty of individual abolitionists towards the religious organizations with which they are connected, has not received its due share of attention, and I hope it will be duly considered by your convention. I believe that the time has fully come when every one who is united to a "Church" which fellowships slaveholders, or neglects to bear an open testimony against Slavery, or endeavors to restrain the free action of its members in pleading for the suffering and the dumb, should openly and unequivocally testify against such church as false to its professions, and as having no just claim to the character of a church of Christ. I see not with what consistency we can exhort our brethren to stand aloof from the pro-slavery political parties of the day, whilst we ourselves are giving our individual influence to sustain a pro-slavery church.

May the God of the oppressed be with you—may He direct your deliberations, and bless your labors to the furtherance of the cause of humanity.

In great haste,

Thy friend and brother,

WM. BASSETT.

Letter from Spencer Kellogg.

Utica, January 2d, 1841.

W. C. Rogers, Esq.

My Dear Friend,—Your letter of the 12th ultimo, was duly received, and I have omitted answering it until this moment, hoping that something would transpire that would enable me to be with you in person. It would be highly gratifying to me to be present on the occasion, and take part in the deliberations of the Le Roy convention, but my present engagements are such, as to preclude me from a privilege, I should so highly prize. I sincerely rejoice that so many of our friends wholly discard "third partyism." I rejoice the more, because I feel that another effort is to be made for the crushed and bleeding slave.

Whatever effort is to be made for the slave, let us guard against the example set by those attached to a "third party." Let us remember that the interest of the slave can never be subserved by a tirade of "arrogant proscription and abuse;" these principles have no connection with benevolence. They are "illegitimate children," so far as relates to a "third party," connected with the Anti-Slavery cause. I have been strenuously opposed to it from the earliest moment of its agitation, and my opposition has arisen from the clearest conviction of its utter destitution of any combination of power, sufficient in itself to accomplish the object desired. So long as *ambition* finds a lodgement in the bosoms of men, and this country is agitated by two great political parties, a "third party" can never hope for success; nor can three parties exist for any considerable length of time, in a republic like ours. It would be preposterous to suppose that a third party could exert any controlling influence over the party in power. Hence, whatever influence they seek to exert, must be directed to secure an interest in the defeated party; and for the argument, I will concede that their most sanguine anticipations are realized, and that the time is not distant when the defeated party (from sinister and ambitious motives,) will embrace the Anti-Slavery principles, so far as the North is concerned, and bend their energies against the institution of *Southern Slavery*, and what, let me ask, can be effected by this coalition? The South will be arrayed against this party, "*en masse*," and to perpetuate the power in the hands of those who never lawfully possessed it, there will be found sufficient strength in the North in connection with the South, to wield the destinies of this nation. Thus, they will have a controlling influence in our halls of National legislation, effectually to preclude the future prospect of abolishing slavery in the District of Columbia, or the internal slave-trade; and this is not the only evil connected with a third party organization. By thus launching their frail craft upon the political ocean, they subject themselves to the billows which are always heaving and dashing upon that dangerous sea. There is still a more serious evil; by this movement, the South has been led to believe that all our former pretensions were hypocritical, and thus have they formed an almost insurmountable barrier to the *consciences* of the slaveholders. This has been the *gravest* of all their charges against us from the commencement, that we were governed by sinister and ambitious motives; and their predictions so far as the "third party" is concerned have been unhappily verified. Can we expect to extricate the South from their abyss of moral pollution, by holding the *rod* in one hand, and the *sword* in the other! Is this the direct course to effect a moral revolution? These considerations lead me to advert to the position we occupied prior to the organization of a "third political party;" and I think it is not too much to say, that no moral enterprise ever progressed with greater rapidity, and met with more abundant success, than during the time in which the benevolent of *all* classes were engaged in it, exclusively as a *moral* movement. It had diffused itself through all classes of the community, and extended its power over the whole continent of Europe. Yea, the South herself felt its influence, and her Calhouns, and McDuffies, admitted that the Southern conscience was not *proof* against its assaults. But now we have to lament that this holy and precious cause has been prostituted to the designs of a few aspiring men. I say a *few*, for I have the charity to think that the mass who act with them are honest and pure minded men, and influenced by the best considerations. Notwithstanding I thus feel toward the "third party" scheme, I have never felt that they would be permitted to ruin the cause, or that the slave would be deserted. Now, I feel that a *star of hope* is rising in the West, promising most favorable results to the crushed and down trodden of our land. Go on, and may God crown your efforts with abundant success.

I am, sir, with respect, your

Obedient servant,

SPENCER KELLOGG.

Letter from Lyman A. Spalding.

Lockport, 1st Month 4, 1841.

Dear Friends,

J. C. Jackson and J. C. Hathaway—It would give me great satisfaction to meet with our friends at Le Roy, at this interesting period in the Anti-Slavery cause. From the present condition of the numerous societies which three years since existed in full vigor, in this state—it is evident that wise counsels have not prevailed. An attempt to control the consciences and *fetter* the advocates of universal liberty has been made by those who were placed as centinels on our watch towers! The result is before us—resistance to such an unwarranted attempt was made by nineteen-twentieths of the anti-slavery electors of this state. The authors of this onset upon liberty of thought and action are not yet satisfied—they follow up their destructive measures by proscription! In this too they will meet a signal failure. The holy cause in which we are engaged can only be moved onward, by love, and the moment *force* is applied by operating on the *fear*, that instant will it be arrested.

The course we must take is a plain one: follow the track marked out by the American Anti-slavery Society in its formation—avoid the ill advised schemes of *third party politicians*—who would make a ladder of the anti-slavery movement to mount into power and office.

Abolitionists of Western New-York will again come forward with the "sinews of war"—and aid onward the glorious cause of Human liberty. For one, will I most cheerfully do all in my power—and Niagara will do her whole duty.

Matters over which I have no control, prevent my attending the Convention.

Very truly your friend.

L. A. SPAULDING.

National Anti-Slavery Convention.

To the Executive Committee of the American, and such State, and local anti-slavery societies, and such friends of the slave, as deem the formation of the "*Third Party*" unwise, and the philosophy thereof not calculated to carry forward the anti-slavery reform:

Brethren and Friends—The Western New-York Anti-Slavery Convention, held at Le Roy, in Genesee County, on the 6th, 7th and 8th instant, passed a resolution, instructing me as Chairman of the "Western New-York Anti-Slavery Board," to correspond with you relative to the propriety of holding, early in the coming Spring, a *National Convention* of such abolitionists as are not in favor of the "*Third Party*" organization.

To do this expeditiously, and efficiently, I have taken the liberty of addressing you this Circular, and would respectfully urge upon you, an immediate consideration of the subject, and corresponding action.

It would perhaps be as well to communicate the results of your deliberations to James S. Gibbons, Chairman of the Executive Committee of the American Anti-Slavery Society, 143 Nassau-street, New-York, who might be authorized to fix the time and place of holding such Convention, after being thus made acquainted with your views and wishes.

The necessity of such a meeting, must be apparent to all who do not wish to see the most sublime reform which has visited this earth, to bless and elevate man since the advent of the Saviour, swallowed up in a political maelstroom.

Our scattered forces ought to be united—our influence concentrated, and our efforts systematically put forth, for the advancement of those measures which have elevated the cause of freedom in our land, to its present position. To do this, we need to take counsel together, and strengthen each other's hands.

Some of our brethren look upon a political party organization, as *the* great means to carry forward the cause. But those who can discover no reformatory power in such an organization, and are unable to see slavery tremble under the influence of abolition "*Path-masters*," need to put forth renewed energy, to carry forward the enterprise, in its original and Catholic spirit, unencumbered and uttrammeled.

To you, it need not be said, that our certainty of ultimate success lies in the truth and glory of the principles which are the foundation of the anti-slavery reform, and which, when unfolded, elucidated, and analyzed, commend themselves to every man's conscience.

"Up, then, in Freedom's manly part,
From grey beard old, to fiery youth,
And on the nation's naked heart,
Scatter the living coals of Truth."

There should be a full and free consultation, relative to the *time* and *place* of holding such Convention, and the results communicated to

J. S. GIBBONS,
Chairman of the Executive Com'ee of the Am. A. S. Soc.

J. C. HATHAWAY,
Chairman of the Western N. Y. Anti-Slavery Board.

Farmington, 1 mo. 11, 1841.

Anti-Slavery papers will please copy.

Convention for Western New-York.

A general Convention of the friends of the slave, who are not in favor of the "*Third Party*," will be held at Palmyra, in Wayne County, commencing on the 2d day of next month, at 10 o'clock, A. M.

All who are in favor of carrying forward the cause without a political party, are invited to be present and take part in the deliberations;—all who have not enlisted in the cause, are cordially invited to be there, and see if Freedom has not some claims upon their time, pockets, and influence, in her struggle with slavery.

The slave is still clanking his chains on our soil; the captive is still sighing for freedom, as he toils the live-long day for naught; tyranny still riots, and fattens on human hopes and happiness, in our boasted republic; despotism still lusts on stolen rights, and barters the image of the Eternal for *gold*, and slavery in the prideof her strength, is aiming a deadly blow at our own manhood.

Let all who feel an interest in the prosperity of our country, and in the rights of *universal man*, come forward and strike a united blow for *free principles*.

In behalf of the "Western New-York Anti-Slavery Board."

J. C. HATHAWAY, Chairman.

Farmington, 1 mo. 11, 1841.

The Union Herald and other papers will please copy.

For the National Anti-Slavery Standard.

Mr. Editor—We attended the Juvenile Concert by the pulpils of Mr. Webster's colored Juvenile School, on Wednesday evening last; and would say, that, although we have been conversant with this description of Concerts, as given East and elsewhere, we have seldom if ever been more highly pleased than on this occasion. The songs sung—some 18 or 20 in number—were performed in a masterly manner, exact in tune and time. Indeed we can scarcely conceive how it is possible that these children should have attained to that knowledge of music, and command of execution, in the short space of fourteen lessons. But such is the fact; and it speaks out in commendation of the system upon which they have been instructed, and their close application.

This Concert is to be repeated *this* evening at Zion's Church, and we earnestly recommend all who would enjoy a rich treat to go, and thereby lend your countenance and support to this laudable object—teaching the young to sing.

AGNOSTOS.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JANUARY 21, 1841.

National Anti-Slavery Convention.

The results of the Le Roy Convention, which so well occupy a large portion of this week's paper, are characterized by unusual interest. They add strength to our conviction already expressed, that the "Third Party" movement, is a great hindrance to the progress of anti-slavery principles. This conviction is spreading abroad and taking deep root in the public mind—superseding the morbid excitement of party enthusiasm.

It will be seen by reference to the proceedings, that the Chairman of the "Western New-York Anti-Slavery Board," was instructed to correspond wrth anti-slavery bodies, who are opposed to the "Third Party," relative to the expediency of calling a National Convention, to deliberate on the present needs of the cause. In conformity with those instructions, he has sent us the circular, published in another column. We solicit the attention of abolitionsts throughout the country to the important measure which it contemplates. It comes to us, already sanctioned by the Le Roy convention—a large assemblage of warmhearted and *tolerant* co-laborers, whose judgment is entitled to respect and consideration. It emanates *from the people*, and not from a *caucus*, or a *committee*, and it comtemplates the abolition of slavery, by the force of truth, and not by *party machinery*. It emanates from the *country*, always the theatre of natural, uncorrupted impulse, and is therefore worth ten times as much as it would be, originating in Philadelphia, New-York, Boston, or any other great city. We wish, as it comes *from* the people and the country, that it could be holden *among* the people *in* the country, which is now so intersected by rail roads, and great highways of travel, as to be easily accessible in any of its parts. By the *country*, we dont mean the *woods*. Regard should be had to the accommodation of the members,—such regard, let us add, as our friend Jackson describes, in the hearty hospitality of the people of Le Roy. A small town or village, is far preferable to a large city, in this respect. *Hospitality* and *hotels*, dont neighbor with each other.

There is another reason, not an unimportant one in our present state of financial embarassment why large cities should be avoided, as places of general convocation—the expense, almost extortionate, of temporary city residence. This presents an obstacle to many persons attending at all, and limits the time of many who do. It might be in a great measure avoided, by fixing on some *Le Roy* neighborhood as the place of meeting, or on some one of the numerous thriving towns that lie on all our principal travelling routes We throw out these suggestions because we wish our friends to weigh them. They are not very important in themselves, perhaps, but, if it be decided to hold a National Convention let all the circumstances that may encourage a *general* attendance, be seasonably considered. Let all supposable obstacles be removed if possible.

But to the question briefly, *shall the convention assemble*? We say, yes. It is called for by circumstances. Now is the time to settle definitively, *the character of our organization*. We are called upon to say, whether our trust shall be "in man, whose breath is in his nostrils," or in the principles of eternal truth and infinite wisdom. We are called upon to determine whether the anti-slavery enterprise shall be diverted from its original and glorious purpose, and made subservient to political ambition, or whether it shall continue to repose in steadfast faith on the means instituted by God, for the regeneration of the world. The question is *worth* a National Convention. The friends of human freedom in its broadest character, will answer it *right*.

The time and place of assembling, will of course, be fixed comformably with the wishes of *the people*.

The Appeal of the American Anti-Slavery Society, for funds to sustain its official organ, is published below. The friends of the cause will see that it is answered, as it should be. They have shown themselves equal to greater emergencies in time past, and they will certainly surmount the present. We regard our position at this moment, as a Thermoplyæ of our cause. There are strong indications of renewed life, energy, and sacrifice, on behalf of primitive anti-slavery truth. Promptitude and alacrity on our part, will confirm the returning fidelity of thousands. Defeat now, would make of our year's labors, a Russian campaign.

The Executive Committee of the American Anti-Slavery Society, to their constituents.

Dear Friends—Since our appointment in May last, we have labored assiduously in the discharge of the weighty and solemn trust committed to our hands. In conformity with your instructions, we commenced the publication of a weekly paper, the *National Anti-Slavery Standard*, as soon after the last Annual Meeting, as the necessary arrangements could be made therefor; and we have continued its publication to the present time. Notwithstanding the difficulties thrown in our way, by the abstraction of the Emancipator, and the consequent loss to us, of its subscription list, we have succeeded in obtaining about 1600 subscribers, and have the gratification of being able to state, that we receive daily additions to the number. We are encouraged to hope that the injury suffered by the Society, in the loss of its official organ, will soon cease to be sensibly felt. It remains with you, however, to confirm this desirable issue.

We lay before you, a statement of the receipts and expenditures of the Society, since the last Annual Meeting.

There has been received, from all sources, in donations, subscriptions to the Standard, and sales, 3901 80

Paid for printing the Standard and paper,	2453 37	
Paid for printing Annual Report, Address, &c.	198 28	
Paid salaries and travelling expenses,	585 60	
Paid office expenses, including postage, furniture, store, fixtures, mailing of papers, &c.	215 14	
Rent,	234 50	
Books and publications,	200	
		3886 89
		14 91

On account of the low price at which the Standard has been offered for the first year, and the expenses of agency and travelling to procure subscriptions, we have derived but little income from it Collections for subsequent years, will not be subject to the same drawback. The operations of the Committee, have necessarily been limited—the support of the paper forming their chief object. It is almost superfluous to add, that even in this contracted sphere, they have been subject to continual embarrassment. A vote of the Annual Meeting by which they were appointed, declared that *ten thousand dollars* would be necessary to meet the exigencies of the Committee for the year. Two-thirds of the time has already elapsed, and they have received much less than half that sum. They have been painfully sensible of the embarrassment that has prevailed among their constituents in all parts of the country, and of the extremity to which the anti-slavery press has been reduced—that *right hand* of Freedom, which should never languish,—for which there should ever be a voluntary and ample provision. To say that it has been sustained through labor and sacrifice, such only as the most ardent love of freedom can inspire, is to sum up too briefly, the history of toils, which have seldom been surpassed, and which we believe are *yet* to be blessed, through Providence, by abundant returns.

The general expenditures of the Committee have been regulated by a prudential economy, as must be evident to every mind, from an examination of the account just stated. The annual cost of the Emancipator above all its receipts, while it was the Society's organ, was *three thousand dollars*, an amount that will not greatly be exceeded in providing for the Standard, through the first year of its existence. The whole amount of salaries paid to our Secretaries, and publishing agent, is *less than one-fourth* of the salary of one individual Secretary, in former years! The following preamble and resolution has just been passed by the Executive Committee:

"Whereas, the financial concerns of the Committee, are not at present, in a condition to support the Standard, and at the same time to continue the salaries, that have hitherto been paid; and whereas, the support of the official organ of the American Anti-Slavery Society, is *the paramount interest and duty entrusted to our care*; and whereas, our Secretaries and publishing agent, have manifested their willingness to relinquish for the present, all compensation for their services, if required to do so, by the exigences of the Committee—

Therefore Resolved, That their salaries cease, at this date."

Extracted from the Minutes.

Such is our present condition. We ask you to regard, and weigh it. There needs no impassioned language to convince you of the necessity that prompts us to call for aid. You will be satisfied with this plain statement of facts. We have forborne, to the present time, a general appeal to the liberality of those, who have proved themselves competent to surmount more imposing difficulties, because, sensible of the wide-spread embarrassment of the anti-slavery treasury, we have desired to defer to the latest hour, an extraordinary application. Is it necessary to name the alternative that is before us, if we be not promptly relieved? Shall the official organ of the American Anti-Slavery Society fail to proclaim in the ears of a sleeping and guilty nation, its weekly remonstrance against the basest form of oppression, that tyranny ever devised? We discard the thought. It is unworthy of abolitionists, and unworthy of the sacred cause in which they have enlisted.

Your response, brethren, will find us ready to persevere with courage and cheerfulness, in the service of our common humanity.

Signed, by order of the Executive Committee,

J. S. GIBBONS, Chairman.

Thomas Van Rensselaer, Secretary pro tem.

The Pennsylvania Freeman.

We regret that our Philadelphia friends have been obliged to suspend the publication of their paper. At a meeting of the Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, held on the 1st instant, it was

"Resolved, That the publication of the Pennsylvania Freeman be suspended for four weeks, commencing with January 7th, 1841."

Various reasons are assigned for the suspension, among which are, the absence of the Editor, and the want of funds. Usual contributions have been withheld, and there has been a laxity of exertion, on behalf of the paper, among the members of the Society. There has been a laxity of exertion in behalf of the cause, every where. People have got "*wearied with well doing*," in the same thing. With many, it has been a burst of *enthusiasm*, and then, a *cessation*. If their labors had wrought out some more palpable good, than is yet apparent to their shortsightedness, they had held on—they had not been discouraged. Or, in other words, if some *miracles* had been achieved—if the laws by which mind is governed, had been contravened, to gratify their *impatience*, all had yet been well. But God does not see fit to work by miracles in all ages. He has endowed man with noble powers, and made him able to work for himself. He has given him *principles* to go by, and it behoves him to be satisfied with them,—to confide in them, and to wait their time. All reform proceeds on *principle*. There, must be our reliance. We must be subject to the laws of infinite wisdom, in their *operation*, as well as in their *nature*.

We are glad to see that our Pennsylvania friends are disposed to gird themselves, anew, to the strife of Freedom. In the same number of the Freeman that contains the resolution of suspension, is a prospectus, setting forth their design to improve the character of the paper, and to make it more efficient. With respect to the "Third Party," they hold the following language:

"On the subject of *politics*, while the Freeman will not refuse a reasonable portion of its columns to the discussion of any measure proposed for the advancement of the cause, yet it will not lend its official sanction to articles it may publish advocating the organization or support of a distinct political party."

Plausibility, and capability of mischief, go together. This is characteristic of the "Third Party" scheme. It is plausible, and therefore mischievous; and, unfortunately, it is projected at a time, when many of those who formerly gave efficiency to our measures, are growing dissatisfied because they have not brought about all the obvious good, which their enthusiasm led them to expect. But they undervalue the work that has been done. They will see this, in time, and all who are sincerely attached to the cause of human freedom, will return to the primitive faith.

The Freeman has our best wishes for its success.

Channing on Emancipation.

We have just published this valuable work in a neat 18 mo, pamphlet of 72 pages, at an unusually low price—see advertisment in another column. Let every abolitionist provide himself with it—let him procure it for his anti-abolitionist neighbor,—place it in the hands of every one who will read it. A few persons in a neighborhood might join together, and send us a ten dollar bill, for which they will receive one hundred copies, and they would be doing a good service to the cause of human freedom.

The absence of the assistant editor of the Standard will account to our subscribers, for its late appearance, this week. There is another reason—the proceedings of the Le Roy Convention, came to us, at a very late hour, with a most urgent request to publish them *all*, in this number; and we were anxious to gratify our western friends, as far as possible. Much original matter has been excluded to make room for them.

We have been obliged to leave out several letters, which belong to the proceedings of the Le Roy Convention. They shall be given next week.

NOTICES.

Manhattan Anti-Slavery Society.

At a meeting of the Board of managers of the Manhattan Anti-slavery Society, held on Monday evening, the 18th inst., it was.

Resolved, That discussional weekly meetings be held, on every Monday evening, for the purpose of affording an opportunity to abolitionists to express and to compare opinions on the various means employed to advance the cause of human freedom; and that the widest latitude of debate be allowed to all persons, without distinction of color, class, sect or sex.

The first meeting of this kind will be held on next Monday evening at half past 7 o'clock at the office of the American Anti-slavery Society, No 143 Nassau Street.

Question. Are conventions, based on complexional distinctions, calculated to promote the cause of truth and freedom.

Ninth Annual Meeting of the Mass. A. S. Society.

The ninth annual meeting of the Massachusetts Anti-Slavery Society will be holden in the city of Boston, on WEDNESDAY, January 27th, 1841, commencing at 10 o'clock, A. M., and will continue through that and the subsequent day. It is hoped that it will be the largest and most important anti-slavery gathering ever held in the Commonwealth. Auxiliary societies are requested to take early action in reference to it, and to appoint strong delegations. Come, as the waves come!"

FRANCIS JACKSON, President.

Wm. Lloyd Garrison, Secretary.

GENERAL INTELLIGENCE.

Discovery in Electricity.—A curious and probably a most important discovery in this branch of natural philosophy, was made about a fortnight ago in a boiler attached to a hauling engine, at Seghill, on the Cramlington Railway near Newcastle. The engineman, on attempting to lay hold of the lever of the saftey valve, received what he describes as a severe blow, which nearly caused him to fall; he a second time, attempted it, and received a similar blow. This having been made known, an examination of the boiler followed, and it was found that the steam which was escaping from a "*blower*" near to the saftey valve was highly charged with electricty. Our informant states that on himself placing one hand in the steam, sparks upward of half an inch in length were emitted from the other, and this while he stood upon the masonry which was surrounding the boiler: so that had he been upon a glass stool the affects would have been much greater. We are glad to hear that this discovery is being followed up by experiments on other boilers. When the discovery was made, it was considered by many to be owing to the quality of the water used, which was pumped from the coal mine; subsequently, however, on trying the steam from a locomotive engine on the Newcastle and North Shields railway, a great quantity of electricty was obtained, and the water used in this case was from the river Tyne. The subject is highly interesting and we hope that the discovery may lead to useful results; the explosion of boilers has hitherto baffled research, and it is not improbable that electricity is intimately connected with it.—*English paper.*

Terrible Calamity.—One of the most heart-rending calamities we ever had, occurred in Berkshire, on Monday night, 21st ult. The house of Mr. Jesse Smith, a respectable inhabitant of that town, took fire and was burned to the ground, together with all the inmates, consisting of Mr. Smith, his wife and three children, the youngest of which was eight years old.

It is remarkable that the fire was not discovered by the neighbors, until they arose in the morning, when the building was nearly burned down. Not a single individual saw the fire: and the house and family were consumed by the devouring element, without the knowledge of any, save Him who seeth all things. How the fire originated is left to conjecture, none being left to tell the sad story. One child, a girl of 16 years, was absent from home, and she alone is left of this hapless family.

Since the above was put in type, we learn that the remains of the five bodies have been discovered, and are to be interred to-morrow. The surviving daughter, we understand, says that her father was in the habit of makiug a large fire in the stove, just before retiring to bed, and of putting wood *on the top of the stove*, which he intended for kindling in the morning. This, then, unravels the mystery. The wood on the stove took fire and brands fell on the floor, which, being heated by the fire in the stove, easily kindled. Thus have this family fallen victims to a most heedless, but we believe a very common practice. Let the awful consequences admonish all, that too much care cannot be taken to guard agaiast the ravages of fire.

The family were undoubtedly smothered in their beds by the smoke. At the head of the bed occupied by Mr. Smith, was a window, which he might easily have opened had he been conscious of the danger he was in. Probably none of the family awoke from their sleep, but went from time to eternity unconscious of the transition. There is, indeed, but a step between the living and the dead!—*Oswego Adv.*

Humanity Outraged.—Even in this enlightened age, when we boast of the extension of the principles of humanity and justice—even in this happy country, where the cause of freedom triumphs, and the blessings of education are freely scattered over the land—even under this government—a government of *the people*, for the good of the people—and where *the rights* of all, even of the unfortunate debtor or the depraved criminal, should be held sacred; even here a benevolent Howard could find an extensive field for his operations, in exposing the wretchedness and misery which abound in our prisons, and the cruelty and injustice, (never contemplated by the laws) which the unfortunate, or misguided, or depraved beings who inhabit our prison cells, are compelled to suffer. Who can read the following paragraph from a Richmond (Va) paper, without exclaiming, with a shudder, "How long shall these things be!"—*Boston Jour.*

"There are *forty* human beings imprisoned in our jail, and but *sixteen meagre blankets* to divide among them, and *ten beds of straw*, such as they are, for their repose.— In the cell where Shepherd died, there was scarce straw enough to fill a hat; and the poor creature had not even the rude solace of a pallet of straw on which to die."

[Prepared for the N. Y Times by Edwin Williams.]

CENSUS OF THE STATE OF NEW-YORK.

We omit the details—the total population in 1840—is stated at 2,434,135

Increase in 10 years 515,003

Population of the State at various periods.

1800	586,050				
1810	959,049	Increase in	10	years	373,999
1820	1,372,812	do	10	do	413,763
1825	1,616,458	do	5	do	243,646
1830	1,919,132	do	5	do	302,674
1835	2,174,517	do	5	do	255,385
1840	2,434,135	do	2	do	259,618

Items in the Census of 1840.

Population of Nothern District—14 Counties		1,682,509
Do Southern do. —14 do.		751,626
Total 58		2,434,135
White males	1,209,408	
White females	1,173,163	
Total		2,382,571
Free colored males	23,863	
Free colored females	26,398	
Total		50,261
Slaves		3
Number of pesioners for revolutionary or military services		2,033
Number of white persons over 20 years of age who cannot read nor write		43,871
Number of scholars at public charge		26,869
Number of scholars in common schools		501,918
Number of Students in academies and grammer schools		34,803
Number of academies and grammer schools		502
Number of primary and common schools		10,876

From the Delaware Standard.

Census of Delaware.

Total number of free white persons,		58,581
do do do colored persons,		16,926
do do of slaves,		2,622
		78,149
Slaves and colored persons, deaf and dumb,	6,	white, 47
do do blind,	18,	do 16
do do insane and idiots at private charge,	21,	do 32
do do at public charge,	7,	do 23
Total number of pensioners for revolutionary or military services,		4
do of Universities or colleges,		1
do of Students in Universities or Colleges,		23
do of Academies and Grammer Schools,		20
do of Students in Academies and Grammar Schools,		847
do of Primary and Common Schools,		160
do of Scholars in Common Schools,		6964
do of Scholars at public charge,		1698
do of white persons over twenty years of age who cannot read and write,		5291
Total number of persons employed in mining		5
do do agriculture		15,124
dn do commerce		424
do do manufactures and trade		3,867
do do navigation of the ocean		480
do do navigation of canals, lakes and rivers		236
do do learned professions	

The Wood Pewee.

BY THOMAS FISHER, OF PHILADELPHIA.

The Wood Pewee arrives in Pennsylvania the earliest of migratory songsters, while the woods are yet leafless; and in autumn, long after its companions have sought a warmer sky, only retires with the cold blasts of November. Its migrations are made always in the night. Its notes are grave and simple, becoming more melancholy and plaintive with the declining year. Its habits are retired and unobtrusive; it frequents rivulets and shady ravines, and loves to build its nest beneath projecting rocks or under the eaves of unfrequented dwellings.

Sweet little songster! once again
We hear thee warbling in the glen.

Oft as the measured periods run,
That lift the planet to the sun
When Flora wheels her verdant car,
To follow 'neath the solar star;
And Zephyr, from her garland, throws
The snow-drop mid the wasting snows—
When winter to the arctic zone,
The axis of his crystal throne,
Obedient to the god of day,
Shrinks from beneath his brightning ray,
Yet dares to linger, cold and drear,
To check the promise of the year,
Sweet little songster! once again
We hear thee warbling in the glen.

From fields of ever-blooming flowers,
From heaven's, where the palm-tree towers,
When nature, to the northern groves
Summons the songsters to their loves;
First herald of the woodland choir,
Thou plumest thy little active wing,
To bear thee through the waste of air,
And hover o'er the van of spring.

The same benign, instinctive light
That led thy pilgrimage from far,
Shall guide thee on the breeze of night,
Unfriended by the moon or star—
Until thy native rocks among,
Soft thrilling through the budding grove,
We hail thy unobtrusive song,
All tranquil as the voice of love.
Ere yet the summer's deepest shade
Shall darken o'er thy native glade,
Around thee, through the cheerful wood,
Shall sport a little chirping brood,
Intent on youthful wing to fly,
And follow to the boundless sky.
Swift as the vernal breezes blow,
The summer's fleeting moons shall roll,
And chequer'd autumn soon shall throw
Its hues of feeling o'er the soul.
But every day shall be to thee
As happy as the blooming spring,
Shall bring its undiminished glee,
And tireless buoyancy of wing.
And e'en when autumn, rude and drear,
Has sear'd the beauty of the year,—
When prouder songsters far away
Have followed the retiring ray,—
Yet shall the woods and rocks prolong
The plaintive accents of thy song,
Till nature, from thy summer home,
Kindest of guardians, bids thee roam—
Calls thee to fly where Flora leads,
O'er sunny isles and flowery meads,
And in another vernal land
To join again the tuneful band—
To plume again thy little wing,
And chase the circling car of spring.

Sweet bird! may still thy warbling be
As soothing and as dear to me,
As when at first thy cheerful lays,
The music of my youthful days,
Could all their loveliness impart
To my yet free and careless heart,
And wake the bounding buoyancy
Of happy thoughtless infancy.
And as the pauseless lapse of age
Bears me through this uncertain stage,
Amid the cares that life employ,
Still prompt to reminiscent joy.
Yes! may the autumn of that year,
Its fading hopes and pleasures here,
Teach me, like thee, to wing my flight
Before the winter's hopeless blight,
To brighter regions far away,
Realms of interminable day.

The Workingman's Appeal.

Revolving years still speed their course away,
And man still tramples on his fellow clay.
Throughout the world the people cry in pain;
Strong are they bound in slavery's galling chain.

Too long their dearest rights have been betray'd,
Too long have tyrants' iron sceptres swayed;
Still are they kept in superstitious awe,
By drones with money by the aid of law.

Yes, thousands of the laboring race of man,
From year to year, since early time began,
Have spent their days in servile toil and pain,
And all their labors been the rich man's gain.

The poor man's hands rear up the palace wall,
His skill and toil bedeck the palace hall,
Yet hardly knows he where to lay his head,—
His home's a hovel, and the straw his bed!

He makes fine clothing with its glossy hue,
To deck the persons of the lordly few;
Yet, for himself, a coat can scarce obtain,—
He toils severely, but he toils in vain!

What makes this difference in the social state?
Are all things governed by decrees of fate!
Why should the laborer who prepares the feast
Partake of none, or yet partake the least!

Because your laws, your country's laws are wrong;
They help the mighty and assist the strong;
To him who hath much wealth, they give him more;
The poor, they make yet poorer than before!

Bank charters are to help the monster wealth,
Increase the influence of his giant self;
Militia laws compel the poor to fight
For those who rob them of their inborn right.

The laws! reform the laws, ye workingmen!
Then will you have your rights, and not till then;
Let not accumulators make for you
Their unjust laws, to benefit the few.

Then "onward" be the word, until we see
The laws made equal, and mankind made free.
Remember 'tis the laws that you must scan,
And be they based upon the rights of man.

Globe EQUAL RIGHTS.

MISCELLANEOUS.

Vesuvius, Herculaneum and Pompeii—1840.

Whoever sojourns at Naples, were it only but a day, experiences the irresistible desire of going to see what is passing at the bottom of that crater which perpetually smokes. It is especially towards evening, when the sun has disappeared beneath the horizon, that the vapors of Vesuvius assume a denser tint, and deck its summit with a boquet of brighter whiteness.—At Resina you find horses, donkeys, and conductors, who convey travellers half way up the mountain to a spot called the 'Hermitage.' This first ride is not an uninteresting one. Here nature is not yet dead. You pass through vineyards planted in ashes, which yield the celebrated Lacryma Christa wine, two sorts of which there are much inferior to their fame; then come some nameless trees, the foremost sentinels of vegetation, which the next eruption will devour; and, lastly, you reach the 'Hermitage,' surrounded on all sides, save one, by the lava of 1794, 1810, and 1822. Here you alight, and enter a region of chaos. No more trees, vegetation, birds, or insects are to be seen. Every thing is dark, bristling with points, rent into deep and rugged fractures, covered with scoria, of a sulphurous smell, which tear your feet before they burn them. You are now at the foot of the cone; and all that remains to be done is to ascend vertically along the external sides of the volcano, halting on your way to cast a glance at a lateral plateau, called La Somma, which was, no doubt, at one time, the main focus of Vesuvius.

If your heart has not failed you along this ladder of dried lava, you will reach the top of the volcano in three quarters of an hour. Here the sight begins—a terrible, original, and unexpected one, notwithstanding all the descriptions given of it. Imagine a funnel five hundred *metres* deep, whose upper edges present innumerable crevices, whilst from the lower part rise clouds of sulphurous vapor, which escape by numberless apertures, bordered with dust of a lively orange color. If you stop to admire in the distance the city of Naples, softly spreading round the gulf, and at your feet the ever smoking crater, you feel the fire penetrating your boots, and the guide will urge you to walk, to avoid accidents. The ground, when strongly struck, yields a certain metallic sound, and as you go round the mountain you meet with gaping apertures, at the bottom of which burns a red and fatish flame. I have plunged into one of those pits a long chesnut tree stick, fresh cut, and covered with its still moist bark, and it has instantly caught fire. As you kneel before those infernal gates to ascertain their depth, you distinctly perceive within hand-reach the flame bending upon itself, dense, quiet, and almost limpid; it discharges clouds of sulpherous acid gas, which excite a cough, and soon compel the observer to quit the spot. The ground, if such name can be given to the dangerous floor which covers the orifice of the volcano, is strewed with grey lava, ashes, melting sulpher, and pyrite substances, whence escapes at intervals, a white smoke, which affects your eyes and lungs, and yet you cannot retire without reluctance from that awful scene. One can scarcely conceive how that crater, so narrow in its lower part, has vomited heap of lava large enough to form a mountain four times as bulky as the Vesuvius itself, without mentioning the ashes, small pebbles, and masses of boiling water, which the wind has sometimes carried to enormous distances.

Notwithstanding its fearful aspect, the Vesuvius may be easily approached, even when its eruptions take place. The lava itself, whose progress is so formidable and inflexible, advances with extreme slowness. One has time to avoid or fly before it. The slightest obstacle stops it; it turns round objects, burns them if they be combustible, and envelopes and petrifies them as it cools, if they be not so. Thus it is that the city of Herculanæum has been sealed into a semi-metallic mass, and as it were cast in the lava which now covers it. Pompeii has disappeared under a discharge from Vesuvius—under a shower of ashes and little stones which have gradually though rapidly covered it, just as certain Alpine villages disappear beneath the snow in our severe winters. Such is the reason why so much money has been expended in uncovering but a few small parts of Herculanæum, namely, its theatre, which continues hid in utter darkness; while a third part of Pompeii has been cleared, exhibits itself to the open sky, and renders us cotemporary with its inhabitants—Let us, therefore, hasten down the Vesuvius, and view its ravages, which have miraculously preserved for us in its whole splendor, a city of thirty thousand souls, buried for eighteen hundred years past.

Herculanæum and Pompeii seem both very distant from the focus of Vesuvius. They are now separated from it by inhabitants, and cultivated spaces have been conquered from the lava, and recovered from the volcano. The village of Portoci is built *upon the roofs* of the first of those two cities, which were petrified on the day of its death, and into the tomb of which one descends as into a mine, by a sort of shaft, ending at the theatre, where it is conjectured, the inhabitants were assembled when the eruption surprised them. It was in 1689 that the ruins of the city made their appearance for the first time in an excavation made at random, which was resumed in 1720, and finally organized in 1738, with admirable success. The discovery of the theatre and of every thing else, has taken place since that period. The theatre is of Greek architecture; it is ornamented with a fine front, and with marble columns standing on the stage itself; the spectators occupied twenty-one rows of steps, with a gallery above, embellished with bronze statues. One can still distinguish the places allotted to the magistrates, the scene behind which the actors withdrew, and a number of objects which excite in the traveller mingled astonishment and emotion. There are also at Herculanæum, a Forum, surrounded with porticoes and temples, which are almost all of them damaged, and a jail with old iron rusty bars, to which the prisoners were chained—a melancholy feature of all times and places, and a monotonous emblem of society at all periods. As you leave these excavations, which have as yet made little progress, and cannot be much extended without endangering the safety of Portici, you distinctly perceive several strata of lava, proving beyond a doubt, that Herculanæum was *drowned* in repeated eruptions of Vesuvius.

The difficulty of carrying on the excavations at so great depth and under the very foundations of a new town, has caused the ruins of Herculanæum to be almost abandoned for those of Pompeii, which present a far more striking interest. At Herculanæum there are only catacombs. At Pompeii the Romans entirely revive; the houses stand, and are furnished and ornamented with picturesque paintings; the cellars are stocked as well as the tables; in more than one dwelling the dinner has been found on the table, and the skeletons of the guests around it, and then you enter every where on some floor; and as the ashes, which lie but a few *metres* thick upon the ancient buildings, are cleared, the town appears, as ours come to light again when the snow melts in mountainous countries. You arrive by a suburb wholly lined with Roman tombs; and walk over a Roman pavement, worn out by Roman vehicles; you may enter therein, there are the stables, with the rings to fasten the horses; close by it the furrier, with his sign over his door. If you penetrate into one of those tombs, you will find urns containing ashes, hair, and fragments of calcined bones. Every where are displayed inscriptions, uneffaced, dignified and touching, such as the epitaph dedicated by a woman to her husband: "*Servilia, to the friend of her soul.*" Let us advance; we are in the town. To the right of the gate you behold the guardian's sentry-box cut into the stone. Take the footway, for there are footways at Pompeii, Roman footways, with posts at intervals on both sides, footways wherein one ceases not to gaze on wheel-ruts, made eighteen hundred years ago!

Whom do you wish to be taken to? You have but to speak—the names are written on the door of every house, in large red letters. Here is an apothecary's shop, with his drugs in phials, with surgical instruments, and balsams still yielding a smell. Here are far different things, by my faith! Enter, you have nothing to fear: but I dare not tell you where you are, unless you perceived the sign over the door. What think you of it?—and yet facing one of those houses stands a temple of Vesta!

Let us, then, pay a few visits; we are in a baker's shop, and here is the flour grind-stone; suppose a stone sugar-loaf, covered with an extinguisher also of stone—rub the one against the other, after throwing some corn between them, and you have a Roman mill. This wretched piece of machinery was entrusted to the hands of slaves. But I have reserved a surprise for you: here is some bread—do you read the baker's name hollowed out of the carbonized pan-cake? take and break it. Open that cupboard, you will find there preserved olives, dried figs, lintels, and eatables of all descriptions. A sauce-pan has been carried to the Naples Museum, containing a piece of meat, as well preserved as by Mr. Appert's process. What a number of meals Vesuvius interrupted on that woful day!

I, nevertheless, do not think that the Romans were great eaters. I have carefully explored a number of kitchens and dining rooms at Pompeii, and I have found, even in the richest houses, but very trifling cooking apparatus, and miniature table utensils. Their plates were real saucers, and the tables upon which the dinner was served up, but little stands, in general of stone or marble, which could hold but one dish at a time. The guests lay down around, as soldiers round their mess. What is admirable, delightful, charming, and overwhelming to us barbarians of the nineteenth century, is the exquisite pureness and delicacy of shape of all the utensils which served in Roman domestic life. One must see those candelabras, lamps, vases, of all sizes, those charming little bronze calefactors, (for every thing was bronze) those tripods, scales, beds, chairs, those graceful and so ingeniously wrought shields, which fill up whole rooms at the Naples Museum. One must, above all, see the toilet arsenal of the Roman ladies, their combs, tooth-picks, curling irons, and the pots of vegetables or mineral rouge found in a boudoir. Thus the Roman ladies used rouge and deceived people, just as is practiced now-a-days; they wore, like our ladies, those necklaces, rings, and ridiculous ear-rings, which add nothing to beauty and assist not ugliness. How times resemble one another, in spite of the space that separates them.

Above thirty streets of Pompeii are now restored to light; it is a third part of the town.—The walls which formed its ancient inclosure have been recognized; a magnificent amphitheatre, a theatre, a forum, the temple of Isis, that of Venus, and a number of other buildings, have been cleared. The secret stairs by which the priests of those times slily crept to prompt the oracles, have been detected. On beholding so many monuments which display in so lively a manner the importance of public, and the independence of private life among the Romans, it is impossible to resist a feeling of sadness and melancholy. Behold, along that fall of earth, the breast of a woman who was buried alive, and stiffened by death—behold the stones of that well, worn by the rubbing of the ropes—examine that guard house covered with caricatures of soldiers—one might suppose that the Roman people still existed, and that we were but strangers in one of their towns. Who knows what future discoveries may be made in those august ruins! Murat employed upon them two thousand men every year. Only sixty men and £1000 are now employed upon them. The excavations proceed, in consequence, with dismal slowness, however great may be the interest which his Sicilian Majesty takes in their success. It is not to Rome—devastated and disfigured Rome, that one must go to study the Romans: it is to Pompeii. Pompeii, as regards antiquities, is worth all Italy together.

TEMPERANCE.

A National Temperance Convention

Is called to meet at Saratoga Springs on the last Tuesday of July next.

"Delaware Takes the Banner."

The census of Delaware brings to light the gratifying fact that there is *not a Distillery in the State!* Can this be said of any other State in the Union? It is not many years since there existed several in Kent and Sussex counties. But, thanks to the Temperance Reform, it has swept them away. The only vestige of this vile business that we know of in the northern part of the State is on the Delaware river, a few miles above Wilmington,—where the dilapidated remains of one of these *Devil's kitchens* may yet be seen. But the blight and mildew which it once exhaled on the surrounding country are fast disappearing. Would it not be well for some of the worshippers of Bacchus to enclose this precious relic, and preserve it as a memento of *better days?* Perhaps some of our Newcastle "friends of temperance and equal rights" will take the hint.

Much has been said about a Banner which was offered to the State that would give the largest proportional majority for one of the candidates in the late Presidential election. Delaware deserves something more than this. She has done a better thing than vote for any body by any majority. She has *expunged* her distilleries. The blazing fires of these furnaces of destruction are gone out; and their black smoke no longer poisons the atmosphere.

But the evil is not yet remedied. Though Delaware distils no rum, she gets it from her neighbors. Lancaster county, in Pennsylvania, supplies most of her whiskey, and we get the rest of our poison drinks chiefly from the Philadelphia market. We send out of our state 200,000 dollars every year to keep us in *liquor*. We pay a liquor tax of TWO HUNDRED THOUSAND DOLLARS! every year—equal to two dollars and a half for every man, woman and child in the State! And what do we receive in return? What do we gain by this expenditure? Let the question be thundered in the ears of every citizen. What profit do the people of Delaware derive from this monstrous drain on their wealth? Is their health improved? Ask the Doctors. Are they saved from poverty? Enquire at the Poor houses. Are their morals benefitted? Examine the jails (and whipping posts!) and gibbits. Is their property enhanced in value? Look at the decayed villages and worn out and deserted farms. Where then is their reward. What compensation do they receive in return for the 200,000 dollars anually sent out of the State to buy alcohol? Look at the book of the tax gatherer—there you will discover the secret. There you will see that the people pay this immense sum for intoxicating drinks, from which they derive the profit of *taxes*, TAXES! TAXES! They pay first for the liquor, and they then pay taxes to repair the effects of the liquor. They pay a tax to support the poor rum-drinker and the impoverished rum-seller. They pay a tax to educate the children of their rum-drinking neighbors. They pay a tax to defray the prison and Court expenses of criminals. They pay a tax in the depreciation of their property—always depreciated by the propinquity of rum-shops. They pay many other taxes *indirectly*, the result of the importation of alcohol.

When will the *people* look to their true interests? When will the *people* throw off the galling yoke of the rum trade? When will the *people* wrest from this abominable traffic the legal sanction by which their pockets are picked, themselves injured and debased, their children ruined, their country cursed?

There is much complaint of hard times. Nine-tenths of the real suffering, the pinching want, the grinding penury, that exists in the community, are produced by the direct agency of intoxicating liquors. *Ten tenths* of this mass of suffering might be relieved by one-fourth part of the money thus expended. If the people of the United States would cease from the use of intoxicating drinks, and thereby avoid the expenditure of *one hundred millions of dollars* annually, they would thrive and the nation would prosper and grow rich in spite of political embarrassments and revolutions. Indeed, it would soon be impossible for such embarrassments to take place to any great extent in a nation of sober people. Individual competence and contentment would follow temperance, and the light of knowledge, would be speedily diffused over the land; morals and religion would flourish; and thus would the elements of discord and confusion be chased away like the mists of night before the morning sun. But our countrymen are wasting their efforts, in vainly attempting to remove the effects, while the cause is untouched. Instead of overhauling the vessel and securing the cordage and manning the pumps, and trimming the ship to meet the storm, they vainly endeavor to hush the fury of the wind and calm the raging billows.

The people cannot be too constantly, too strongly urged to look at this subject. They must be induced to regard it at least as important as the question, who shall be President. The truth is, they now have one of the worst Presidents that can rule over them. Not the occupant of the White House at Washington—it would be impossible for him to do a tithe of the mischief that is inflicted on the people of these United States by the other President to whom we refer Nor can Wm. Henry Harrison do so much harm.—The real President of the people of this country is *Alcohol*. He moves the levers and work the wires on which depend the most important moral and political concerns of the nation. He begins at the root—he poisons the fountain—he corrupts the people. Almost every election is conducted or influenced by him.—He attends the primary meetings, held principally in his own quarters, and there stealthily creeps into the brains of men, and mixes himself with their motives. True, he is becoming ashamed of late to show his whole person at their great mass meetings; but he waylays and entraps many of them before they reach their homes. And if this manœuvre be not closely watched, he will take advantage of it and come again into our political gatherings with more boldness and destructiveness than ever. So sly and treacherous is alchol.

But President Alcohol is not always so careful to "lay low and keep dark." He often comes out boldly and shows his power over our great men and in our national councils. A western paper (not a *party* paper either) lately asserted that the Governor of one of the Western States drank freely at a political meeting or rejoicing, and danced *Jim Crow* to the delighted audience! Look at the last Legislature of Pennsylvania, and the broils and assaults instigated by this cause among the *law makers* of the *Keystone* State. Look at the exposures made a few years ago in the Congress at Washington, when the Representatives of the people were described as being "tired, sleepy, and *drunk*"! Look also at the danger which this great nation incurred, of being embroiled in a war with a foreign power, through the influence of 'Alcohol on one of its brightest luminaries!'

The remedy for these evils is in the hands of the people. There is a common saying—"Like master, like man." So long as the people encourage or submit to the government of Alcohol, so long their public servants will carry out their principles. So long as they sanction by legislative protection the traffic in poison, so long may they expect their public men to abuse themselves and the trusts reposed in them. *Purify the people, and then, and not till then, will this abomination be driven from its high places.—Wil. Stand.*

Father Mathew.

This "man sent from Heaven" still pursues his labors in Ireland, as will be observed by a paragraph in another column. In addressing the people at Dublin he vindicated himself from several charges against him as follows:

"I was pressed on and persuaded to commence this mighty moral movement principally by the Society of Friends—by members, some of them clergymen, of the Established Church—as well as by others of our dissenting brethren? I may mention as amongst those most anxious in this respect, the name of Mr. Olden, of Cork. In another of these anonymous communications the writer states that I had made a great deal of money by tickets and medals &c., in the progress of this movement, and that an account ought to be given of it.—Now, with making money I have nothing to do,—no more than I have to do with politics. In Cork, where the movement commenced, the receipts fell short of covering the expenses, and I here solemnly aver before you that at this moment I have not a single pound in any bank, or in any place of keeping in Ireland or elsewhere, nor have I ever applied a single pound derived from that temperance movement to any domestic purpose whatever. Indeed several have asked me why I did not take some of this money home to Cork, to apply it to the building of the Chapel there? But to this I replied that I neither would devote one penny of the money received elsewhere to such a purpose, nor have I ever done so. In Dublin an offer of £1000 had been made to me; I would not accept it. A member of the Society of Friends wrote to me from England, requesting that I would draw upon him for the sum of £1000, to promote the cause of temperance; I refused it. Another gentleman wrote to me from London, offering to advance £500 to bring me to England; this I also declined, saying that to the Providence of God alone, and not to human aid, should the progress of this mighty moral work be indebted for success Many assert that I have made money by the temperance medals; I have never gained one penny by them; for some nothing has been ever paid—in other instances they are left in the country parishes at first cost price—while in any instance where money is received for them beyond that, I never take so much as a single half-penny out of these places. No, I never was, nor never can, be influenced by pecuniary motives."—

IRELAND.—The temperance cause, both in England, Scotland, and Ireland, is still onward. Father Mathew has visited Dublin for the third time, and taken 40,000 pledges, a greater proportion than usual, from the higher classes. At Castlerea he had taken 65,000, and in Ulster County he had been received with the greatest enthusiasm. His army of teetotallers now numbers over 3,000,000. In Dublin an offer of £1000 had been made him, but he would not accept of it. A member of the society of Friends in England had requested him to draw on him for £1000 to promote the cause of temperance, but he had declined doing it. A gentleman in London offered £500 to bring him to London; this he refused, saying, that to the Providence of God, and not to human aid, must he look for the furtherance of the cause.—SMITHFIELD PENITENTIARY IS CLOSED! There was no longer any pretext for keeping it open. The steady declension of committals to Richmond Bridewell—1200 this year less than last—has left a hundred cells empty. Here is one of the many savings arising from temperance: *the Citizens of Dublin are relieved of the entire expense of one prison.*

Father Mathew had been to Cork to see the violators of the pledge, who had told him that they were compelled to give up their pledge or their employment.

Jour. Amer. Temp. Union.

TEMPERANCE IN SWEDEN.—The good cause is rapidly advancing in Sweden. Rev. Robert Baird, an American Missionary, who has been travelling through that country, spreading information and forming societies, gives, in a recent letter, a very gratifying account. Upwards of 40,000 of the people have adopted the *genuine* temperance pledge. Two temperance Journals are supported. The Crown Prince is at the head of the work, and many of the leading men of the nation are actively engaged in it. Mr. Baird called on the Prince and apprized him of the wishes of many persons that he would set the example of dispensing with the brandy-table—a side-table which was set every morning with brandy and other articles. The Prince replied by assuring him that he would comply forthwith. His example had a powerful effect on the nobility and others. Mr. Baird also had two interviews with the King, who is deeply interested for the welfare of the cause. Large meetings are held for speaking; at one place 3,500 attended. To the distribution of temperance publications, much of the good is ascribed.—

Thomas P. Hunt.

This old and tried friend of the drunkard has been lately lecturing in Ithica, N. York. The people went to hear him instead of going to a travelling theatre which was there at the same time, and as the managers, did not wish to interfere with him in other places, they waited on him to know when he intended to leave the place and what course he would then take!—

At almost every step of the Temperance Reform, its progress has been marked with "signs and wonders" sufficient, one might suppose, to convince the most skeptical that the hand of the Almighty is in the work. Yet, after all these wondrous evidences of the Divine sanction, and in the midst of the blessings and rejoicings with which the Temperance effort has covered the earth, and the allelujahs that go up day and night to the Throne of Grace from the thousands and millions of the delivered, the cry of *blasphemy*, BLASPHEMY is sent forth from high places, and these mighty works are ascribed to Beelzebub the Prince of Devils.—*Wil. Standard.*

NOTICES.

SINGING SCHOOLS.

Mr. WM. C. WEBSTER would respectfully announce, that he will open a School for the study and practice of SACRED MUSIC, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. CHOULES, 502 Broome st.
Rev. LA ROY SUNDERLAND, Editor of the Watchman.
L. EAMES, Esq., 88 Hicks st. Brooklyn, N.Y.
N. SOUTHARD, Editor Youth's Cabinet.
G. H. ANDREWS, Courier & Enq. Office.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture! Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. JOCELYN,
JOSHUA LEAVITT,
LEWIS TAPPAN, } *Committee.*

A Rich New Year's Present.

YOUTH'S CABINET.

For Families and Sunday Schools, weekly, at $1 per year, in advance.

THE Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c., all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by one hundred editors and many parents and teachers, in notices and letters like the following:

From a Mother in Springfield, Mass.

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have a feast, as she calls it, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York.

"My little daughter 8 years old, is very much delighted with your paper; and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth's Cabinet, which they will find all they could desire in such a publication.—*Green Mountain Emporium.*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H Bap. Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*N. Y. Weekly Messenger.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should unite and send one dollar, post paid, they will never be sorry that they had paid out their money for so good a paper.—*Oberlin Evangelist.*

Orders should be addressed, (post paid,) to the editor at No. 9, Spruce street, New-York, or 25 Cornhill, Boston.

Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

THE FRIENDS' INTELLIGENCER, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will shew, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroad, —this old accuser of the brethren, has been very insidious; it has been at work for many years, but durst not avow its real object and character. It pretended it was attacking Hicksism, but it was easy to see, long ago, that genuine Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors."

"THE DESTRUCTION OF JERUSALEM, an absolute and irresistible proof of the Divine origin of Christianity; including a Narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c, with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents.

Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
WORDSWORTH.

THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

"The anti-slavery societies have not yet done their work When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power, but by *my Spirit*, saith the Lord of hosts!'

Nov. 19, 1840.

Just Published,

"The Envoy, From Free hearts to the Free."

A COLLECTION of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called t forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Cotton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all thi can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the poeeession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator.*

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories.

INFORMATION WANTED.—Of EDWARD POWELL, and CATHARINE CRUMWELL, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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